

THE
Christian Philosopher ;
OR A
DIVINE ESSAY

On the PRINCIPLES of
Man's Universal Redemption.

IN FIVE BOOKS.

Proving, from the Doctrines of *Nature*, the
Maxims of *Philosophy*, and the *Sacred Records*
of the *Old* and *New Testament* ; that the various
Revolutions of the *Human Nature*, as they relate
to the *Creation*, *Fall*, and *Redemption* of *MAN*,
are grounded upon eternal Reason, and the
moral Fitness of Things.

B O O K I.

Of the *Perfection*, *Glory*, and *Immortality* of *Adam*,
as created in his primitive *State* of *Nature*, by
Almighty God.

By *NICHOLAS ROBINSON*, M. D.
and a Member of the Royal College of Physicians, *London*.

*Quid jucundius, quam scire, quid fuimus, quid sumus, quid
erimus ; atque cum his etiam divina et suprema illa post
Obitum Mundique Vicissitudines contemplare ?* Card.

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THE
CHRISTIAN PHILOSOPHY
OR
DIVINE ESSAY
On the Principles of
Man's Universal Redemption



9 Wa
BOOK

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Of the Preface, Gray, and Introduction of the
as created in his primitive state of Nature by
the Almighty God.
BY NICHOLAS ROBINSON, M.D.
Member of the Royal College of Physicians, &c.
Fellow of the Royal Society, &c.
LONDON:
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T H E
A U T H O R ' s Apology.

I Should not have presumed to give the World, or myself, the Trouble of this Essay, if there had not risen up two Gentlemen of the Faculty of Physick, who have remarkably distinguished themselves in Favour of Vice and Immorality; and studiously strove, with the most zealous Attachment, to undermine the essential Principles of Religion, both ^a natural and ^b revealed.

ONE of these ^c Writers, by a most flagrant Impiety, has used his utmost Endeavours to root out the very Distinctions betwixt moral Good and Evil; as these essential, distinct Principles ought eternally to subsist in Nature. ^d The other, by a Series of

^a The Author of the *Fable of the Bees*.

^b The moral Philosopher.

^c *Fable of the Bees*.

^d The moral Philosopher.

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most impious Reflections upon the Authors of both the Old and New Testament, labours with the greatest Assurance, to prove, that there are so many Flaws and Inconsistencies in the Volumes of Sacred Writ, that no Man of sound Reason can either believe them dictated by the Spirit of God, or derived from a divine Original.

*BY the Writings of the first of these Authors, it clearly appears, that he was a reserved Atheist, for he labours to prove, " that Man is only a Bundle
" of evil Passions, superadded to a material System of corporeal Organs; and
" that he is compelled to act, by an unavoidable Necessity, as any particular
" Passion gets the Ascendant over the
" Man." This Author pursues the same Argument, through the Body of that execrable Work; and attempts, by a consequential Chain of Reasoning, to demonstrate, That the first ^f Rudiments of Morality were invented by*

^e Introduction to the Fable of the Bees, Vol. I.

^f Vol. I. Page 33, 34.

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skilful Politicians ; who agreed to call the Indulgence of the Appetites, where that Indulgence was hurtful to the Society, VICE : And to dignify the Conquest of the Passions (*as that Mastery was beneficial to Mankind*) with the Title of VIRTUE. *This Gentleman further asserts,* ^s That neither the friendly Qualities or kind Affections, that are natural to Man ; nor the real Virtues he is capable of acquiring, are the Foundation of Society ; but that EVIL, as well moral as natural, is the grand Principle, that makes us sociable Creatures.

THE moral Philosopher, in divers Passages of his Writings, manifests a most inveterate Partiality ; for he does not only discover plain Signs of his disbelieving Moses and the Prophets ; Christ and his Apostles, but he, almost in every Page through the whole Three Volumes, represents the sacred Authors of holy Writ, as the arrantest Impostors that ever breathed.

^s Page 428.

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THE Fable of the Bees, indeed, makes a Show of Reasoning from false Principles; but the moral Philosopher seems not well to understand either the Revelation of God, or the Laws of Nature: Nor do I remember, that, this Author, through all the first Volume, attempts so much as to explain the Terms, moral Fitness and the Reason of Things, in a proper Manner, or rightly distinguishes between the Laws and Religion of Nature, though he could not but know, that the Explanation of the Terms and their Distinction, is the first Duty of a Writer, that pretends to instruct others, and sets up for a Teacher of Mankind.

WHEN such enormous Insults are flung out against the sacred Books of Revelation, shall it be judged criminal in a Physician to step out for a Season, to vindicate the great Truths relating to the Belief of the living God? Besides, does it not properly enough call for the Assistance of the Physician to apply the Antidote,

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Antidote, when wicked Men of the Faculty presume to scatter their Poison, insult the Deity, and endeavour to set Men loose, from the Ties of both God and Nature. And though divers of the reverend Clergy deserve immortal Honour, for their excellent Writings in Defence of revealed Religion; yet I thought it my Duty to engage in the Controversy, lest the ill natured World, from an universal Silence on our Side, might be induced to believe, that we either very much favoured the Sentiments of these Writers, or at least connived at the Publication of their impious Works.

I KNOW it is the usual Method of controversial Writers, in answering Books, to quote Page and Paragraph, of their Antagonists Writings; shew the Inconsistency of their Arguments, and from thence infer the Falseness of their Conclusions, as they relate either to the Premises, or the Truth of Things. But, in the following Pages, I shall proceed in a quite different Manner: For as

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the Author of the Fable of the Bees has laboured, to root out the discriminating Principles of Virtue and Vice ; so I have endeavoured to ground the Evidence of these two opposite Attributes upon the Reasons of Nature ; and these Reasons I have deduced from the Powers of the human Soul ; and this human Soul, upon which these Powers depend, I have demonstrated to be a real subsisting Principle, and not a Passion or Appetite, as the Fable of the Bees suggests. And hence it appears, that the Principles of Virtue and Vice are founded upon the Freedoms of our Nature ; and these Freedoms, the Right of Man, according to the Principles of his primitive Creation, as he was originally formed in the Image of God.

TO the MORAL PHILOSOPHER
I answer, by demonstrating all along, that the Principles of Revelation, not only perfectly square with the Reasons of Nature, and the moral Fitness of Things ; but that the whole **OECO-**
NOMY

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NOMY of our REDEMPTION; and the Proceedings of God with Man, through all the Revolutions of his Nature, are grounded upon the same eternal Principles: For it is not enough that we prove these two Gentlemen in the Wrong, but we must go one Step farther, and attempt to demonstrate, that we are in the Right; and that the Christian Dispensation, as founded on the Law of Moses, is both a true Revelation derived from God, and conformable to the Truths of Nature.

AND this can never be properly done, till we are able to erect such a Scheme of Things, as shall, both perfectly coincide with the Laws of Nature, and, at the same Time, be consistent with Revelation in all its Branches: This clear Evidence, at one Blow strikes dumb, as well the Atheist, as the Infidel; and renders these gloomy Sons of Nature conscious of the rotten Foundation their equally weak, as wicked Cause, rests upon.

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I ENTIRELY agree with the moral Philosopher, in his five Propositions or Principles, prefixed to the Preface of his first Volume. First, ^h That the moral Truth, Reason, and Fitness of Actions, must necessarily be founded in the natural Relation of Things, as these Relations affect Persons, antecedent to any positive Will or Law.

I AGREE with him also in his second Proposition, viz. ⁱ That the moral Truth, Reason, and Fitness of Things, is the only certain Mark, Character, or Criterion, whereby we can demonstrate, that the Doctrine or Religion comes from God.

I ALSO assent to his third Proposition, viz. ^k That the extraordinary Powers and Gifts of the apostolick Age, were never confined to any moral Character; but that wicked and immoral Preachers had these Gifts, as well as the true Disciples of Christ. Nei-

^h Vide Sect. II. Prop. II. III.

ⁱ Vide Introduction, Page 5, 6, 7, 8.

^k Vide Introduction, Page 21, 22, 23.

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ther do I dissent from him in his two last Propositions, where he asserts, ¹ Infallibility to be the peculiar Prerogative of the Deity.

BUT though I agree with him in these several Points, yet I greatly differ from him, in the Management of the Controversy, grounded upon these Propositions. He, from the REASON of THINGS and the RECTITUDE of their NATURE, labours, with all his Might, to invalidate the Doctrines of Revelation; I, on the contrary, from the very same Principles, have endeavoured to prove, that all the revealed Truths of Moses and the Prophets, of Christ and his Apostles, have their Foundations in Nature and the Reason of Things. Which of us two is in the Right must be left to the Judgment of the World for Determination.

I CONFESS, this first Book appears under great Disadvantages, as it contains the Head without either Body or Limbs, that are its Dependants;

¹ Vide Sect. I. Page 35, 36, 37, 38.

and

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and which give both Symetry and Proportion to the whole Plan. For the Introduction is much too large for the Body: The three first Sections, that treat of the Principles of Nature and the Redemption, take up above one half of the Pages that compose it, and have a remote Dependance on divers Things, contained in the four remaining Books, and which cannot so properly be explained, in the Compass I have set myself in this Apology.

A V E R Y worthy Gentleman, to whom I imparted my Design of making these Discourses publick, very gravely told me, that I must prepare to encounter the Sneer of the Faculty, the Ridicule of the Age, and the biting Reflections, that irreligious Men of all Denominations would be sure to fling out on such Occasions. — I am sensible, indeed, that this Treatment has been the Fate of the best Men, in all Ages, for their well intended Services to Mankind: But, I bless God, let the Event be what it will, I am neither afraid nor ashamed to own
myself

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myself an Advocate in Defence of Religion. Greatly resigned to the Will of Heaven, I fear no Censure that can happen from any Quarter; perfectly detached from all servile Dependance, I court no Man's Favour; and entirely free from the least sinister Motive of Self-Interest, I flatter no Man's Vices. Truth has been my only Aim in these important Enquiries; and wherever this amiable Mistress of Science led the Way, there, my Thoughts have most devoutly followed, without the least Tincture or Bias, to misguide them in the Progress.

I N attempting to explore the sublime Mysteries of God, of Nature, and of Providence, I follow no separate Sect, pursue no private Way, nor do I pretend to any new Lights to direct my Course; but, with the sacred Book of Nature on one Hand, and the divine Volumes of Revelation on the other, I look directly forward, launch through the vast Profound, and always keep my Eye steddily fixed on Nature, and her God.

THE

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THE World, I am told, will expect to be satisfied of the Reasons that should induce a Physician, of some Reputation and Character, to publish a Book in Defence of Revelation, at this Time. — For my own Part, I am sure, no Man can desire less to speak of the Events of his own Life, than myself. It is a tender Point to handle: A Point, that a modest Man, of all Things, if possible, would endeavour to decline: A Point, which a wise Man would chuse to avoid; unless he was fully persuaded, that the Disclosure might both save his own Interest, and be of real Service to Mankind. And tho' I might, with great Truth, resolve the Cause of the following Enquiries into that Care which every Man ought to take in providing for his future Bliss and Happiness, yet I will here subjoin the true Reasons, that gave Birth to the several Subjects contained in the following Work.

KNOW then, that, after I had with the greatest Diligence applied myself



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self to the Study of Physick, and made some, not contemptible Advances in the Practice of the Profession, I, at length, perceived myself quite tired out with a continual Application to the same Subjects; and which at last reduced me to^m a dangerous Decay. Upon my Recovery, several Friends advised me to use some pleasant Amusements, that might, now and then, divert the Faculties from too close an Application.

I N all arduous Studies seasonable Relaxations are necessary: The Mind of Man loves Variety, and I could not always keep my Thoughts steddily fixed to the same Objects of Nature: Such a continual Application is impossible, it weakens the Springs of Nature, and is too great a Restraint upon the Faculties of the Soul. What was to be done under these Circumstances! The Diversions of the Town gave me little Satisfaction, the Pleasures of the Bottle less; and I could not, for any considerable Time, enjoy the agreeable Scenes of the Country.

^m See a Treatise of Consumptions, pag. 98.

without

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without a manifest Detriment to my Practice. The Study of Nature and of Diseases was my darling Pleasure, and the Improvements of the Mind my chief Delight. I therefore thought, with myself, whether it was not possible to relieve the Fatigues of Nature, by a Study different from that of my Profession. And, after some Time spent in Reflection upon divers Subjects, I at last fixed upon the following Essays, as most proper for my Entertainment. — viz. What am I — Whence was I. — And how came I to be the Thing I am — And what further Changes await this Being, when my Nature shall cease to be, what now it is.

T H E S E Positions, concerning the Source and Origine of Man, and the successive Changes of his Nature, I thenceforward intermixed with my usual Studies, but more particularly reserved them, for my Meditation on the Lord's-Day: On these Days I seldom look into any other Book, but that best of all Books the Bible; and, upon these

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Occasions, I generally select those Passages of Scripture, that relate to the Creation, Fall, and Redemption of Man. These Subjects I always looked upon, as containing the Seeds of great Knowledge, and which, when well digested and reasoned upon, would let us into the deep and hidden Mysteries of God and Nature: Thus I have generally spent those leisure Hours I could spare from the Attendance on divine Service, and the Practice of my Profession: And I believe the Infidels themselves will be of Opinion, that I have spent my Time full as well (if not much better) than if I had loiter'd it away at a Coffee-House, or wasted it in some other trifling Amusement.

I READILY own, when I first resolved to engage upon this Work, that I was under a Bias, but it was in Favour of Infidelity: However, as I never did give up the Belief of the Old and New Testament, so I was resolved to stand upon the old Foundations till the whole Examination was fully compleated: And I had not, to the best of my

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Remem-

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Remembrance, gone through the Pentateuch, or five Books of Moses, and compared them with the evangelical Writings of Christ and his Apostles, before the Proofs, in Favour of Revelation, were so full, clear, and forcible, that I could not withstand their glaring Light, without offering Violence to all the Faculties of the Soul. It was these Contemplations that produced the two Volumes, of which this is the first Book: And, as soon as they were finished for the Press, I applied to divers eminent Booksellers to have them printed; but I was told, that most Books upon divine Subjects were very slow in their Sale; and that an Impression of the best Authors was not of that Value as heretofore.

UPON this I thought proper to print, at my own Expence, a small Impression of the first Book, as a Specimen of the whole Work; that the World might see the Grounds and Reasons upon which the Institution of Nature, that is, Principles upon which the Dignity, Per-

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Perfection, and Immortality of Adam, and the whole human Nature is supported. If Gentlemen, that are competent Judges, think it may be serviceable to the Interests of Religion, I shall take Care, with all convenient Speed, to have the whole five Books printed, upon a superfine Paper and excellent Print; but, if otherwise, I shall rest satisfied with having used my best Endeavours to serve the Interests of Religion.

From my House in
the Royal-College
of Physicians, Lond.
Dec. 6. 1740.

T H E



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B O O K I.

INTRODUCTION.

TO write the History of the Human Nature: To trace out the Rise, Progress, and various Revolutions of the Individuals deriving from that Nature: To vindicate the Ways of God to Man, through all the different Dispensations of his Providence: And lastly: To be able to discover the Consequences of all these great Events, when fallen Man shall again be restored to his primitive Perfections; and translated, from these beggarly Elements of his fallen Nature, to those glorious Regions of Bliss and Immortality, are Subjects more than sufficient, to engage the Attention of the wisest Mortal upon Earth.

DIVERS eminent Writers have greatly busied themselves, concerning the Rise of Nations, Kingdoms, and Empires: The various Revo-

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lutions,

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lutions, sudden Turns of Government, and final Periods: Others, with a surprizing Sagacity, have published to the World a universal History of Nature, as far as related to the Constructure of this mundane System; its Rise and Progress, from a Chaos, to a consistent World; with the Vicissitudes it has already undergone, and the different * Fates it is yet to suffer; but few, or none of these Authors, that I know of, have ventured so far into the Depths of God, of Nature, and of Providence, as to attempt to discover the Origine of Man, for whom all this stupendious Theatre was created: To know, what he was in his original Creation: What he made himself upon the Transgression and Fall: What he is, since redeemed by the Blood of God; and what he shall be, when again elevated to those glorious Mansions of Bliss and Immortality: These are Subjects of the highest Importance to Mankind; which therefore demand their most serious Reflections, as all the Sons of *Adam* are equally concerned in their Events.

NOSCE TE IPSUM — Man —, know thy self; though a Sentence comprehended in very few Words, yet was adjudged, by all the great Ancients, as one of the wisest Sayings, that ever dropp'd from the Mouth of the *Delphick* Oracle: Nor could *Socrates*, that wisest of the Philosophers, believe otherwise, but that so perfect a Rule of Life must descend from Hea-

* *Fates* here only signify Changes, and not any irreverfible Decrees of God or Providence.

ven, and be the Voice of God himself to Mankind: For he rightly judged, that the most penetrating Mortal could never be able to couch so much Energy, Force, and Expression into so small a Compass, or promulge a Law so full, perfect, and extensive, in so few Words. For Self-reflection is not only Man's ablest Tutor, but is founded in Nature, and the Reason of Things.

GREAT and many are the Advantages that arise from the Application of our Faculties to the Acquisition of this Self-knowledge: It improves the Understanding, corrects the Judgment, and guards our Innocence: For a Man, that frequently thinks over his own Foibles, will be better enabled to take proper Measures, both to curb his false Appetites, and restrain his vitious Inclinations, the Source of most of the Evils of Life: So that he that is able to govern his Nature, and subdue himself, is greater than a Hero; and, as *Solomon* well observes, than the General that takes a City.

BUT notwithstanding the Compleatness of this Rule, yet if we narrowly inspect the Bulk of Mankind, we shall quickly perceive, that there is nothing in Nature, the Generality of Mortals so little trouble themselves about, as the Laws of their own Being; the Extent, Limits and Boundaries of their own Understandings; whence it follows, that the Soul becomes ignorant of her own exalted Nature, and that elevated Station, which she ought to hold in the Scale of intellectual Beings: And,

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from which sublime Dignity, tho' the Laws of Nature, in this fallen State of Things, would readily exclude her; yet the Laws of God and Revelation clearly declare her the Offspring of the Deity; and that she is derived from a divine Origine.

NOTHING contributes so much to the proper Execution of a Work of Consequence, as previously to reflect upon the Greatness, Extent, and Nobleness of the Design we have in Hand: The regular Connexion and Dependence, that all the Parts ought to have upon each other; and the Labour and Abilities necessary to execute the whole Scheme, and compleat it upon the wisest Model. And when I seriously consider the great Helps afforded from the Light of Nature; the Force of Reason; and those two great Repositories of all revealed Truths, the *Old and New Testament*, I then am ready to think, I have nothing to fear: But when I again reflect upon the Greatness of the Task before me; the Obscurity of many Things treated of; and my deficiency in the original Languages, I then despair of Success, and am inclined to conclude, I have nothing to hope.

HOWEVER, I think proper, here, once for all to observe: That I write not this Treatise for the Benefit of Gentlemen of great Learning and Experience, but to satisfy the Scruples of those Persons, whose Understandings may be of a Size and Level with my own; and who may be capable of comprehending the various
Propo-

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Propositions, Deductions, and Connexions of a well regulated Discourse ; though they are not able to penetrate into the sublime Mysteries of metaphysical Speculations : So that an honest, unbiass'd, *English* Reader, that looks only to the Sense, as it lies before him, and has nothing farther in View but to discover the Truth of Things, may be a more competent Judge of the following Essay, than a Man vain of his great Learning, and puffed up with a Sense of his own Merits.

MOST sure I am ; that learned Men cannot do a more acceptable Piece of Service to Religion, than to attempt to set all the revealed Truths of God, of Nature, and of Providence, in such a clear Point of Light, as may silence the Cavils of Infidels ; satisfy the Desires of inquisitive Persons ; and recommend those sacred Pages of the *Old and New Testament*, to the Perusal and Acceptance of all reasonable Men : And, therefore, through all the following Essay, I have ever taken Care to make Reason my first Guide ; and where her Light shines dim, or is obscure and defective, there the sacred Codes most properly come in to my Assistance.

OF both Reason and Revelation God is the Author ; for he that revealed the Scriptures, also formed our Faculties : So that it would be the highest Reflection upon the Veracity of God, for us to say ; that either Reason can contradict Scripture, or Scripture Reason, if rightly understood and applied ; for that would be to oppose the Reason of God

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communicated to Man in a State of Nature, to the Will of God given to Man in his Revelation ; which is the same, in Effect, as to oppose God to himself, and involve the Almighty in self-evident Contradictions : For Nature can never contradict God, nor the Laws of Nature oppose the revealed Will of God ; because Nature is the Voice of God, who has established her Existence upon everlasting Foundations, that can never vary from the Course of Things, without the Interposition of his divine Providence.

HAVING, therefore, these two Instruments of Knowledge, *viz.* Reason and Revelation, to direct our Course : The latter will point out to us these great Truths that are above the Reach of our mere natural Faculties to discover : And Reason will confirm us in their Belief, by assuring us, that they are worthy of God to reveal : These jointly exhibit to our View a grand Idea of the Contrivance and Designs of Providence : They let us into the Mysteries of the Creation, Fall, and Redemption of Man ; and of his last Changes, and the Consummation of all Things : Our Reason therefore assures us, that God, who is infinitely wise, good, and powerful, created the World in the utmost Perfection, and gave it those glorious Attributes becoming his Almighty Wisdom ; and Revelation confirms the same Thing, and points out the peculiar Acts of that Creation : The same Revelation further assures us ; That God, upon a Survey of all his Works, found
Nothing,

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Nothing, but what was compleated upon the wisest Model ; Nothing, but what received his divine Benediction ; and Nothing, but what, by a reflex Act of his Spirit, was pronounced very good.

Now, tho' unassisted Reason would let us but a very little Way into the deep and hidden Mysteries of God and his Providence, as appears from the weak Efforts of the best ancient Philosophers, while they were under the State and Direction of unenlightened Nature : Yet if Prejudice, Passion, or Humour, do not very much blind the intellectual Faculties of Man, Reason will have its proper Play, and discover Things as they are : The Understanding will make a right Judgment, as far as Objects reach ; and prove of admirable Service, even to Revelation itself, in clearing up the Agreement and Harmony of divers Doctrines, that, taken in an absolute Sense, seem evidently to clash with each other.

To lessen or disparage natural Reason, therefore, is an Attempt, in its Consequences, to dishonour God its Author, and undervalue his Workmanship. For, what remains of natural Reason since the Fall, as *Solomon* well observes, is the Candle of the Lord lighted up in the Soul of Man : It is a Ray of the divine Wisdom : A Light, that proceeds from the eternal Sun of Righteousness, which enlightens every Man that comes into the World, and is willing to be assisted by its Evidence.

I AM sensible that the Advocates, in favour

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of Infidelity, mightily extol this natural Light, or our natural Reason, as if she held forth a perfect Rule, by whose Rectitude we might govern Life without any further Assistance from Revelation: But *St. Paul* assures us to the contrary; and declares, that, with all the Glare of Revelation superadded to Reason, *we can now see but in Part, and know in Part*; And this Vision and Knowledge is but through a Glass darkly, or an obscure, glimmering Medium: And we discover, from the Principles of natural Philosophy, that this Observation of the Apostle is just: And that this Obscurity of Knowledge, since the Fall, does not arise so much from any Defect in the intellectual Powers of the Soul to receive further Light, as the Imperfections of our natural, and animal Organs, to convey the Impressions of Objects more clearly to the Understanding: But, as the Apostle justly reasons, *When that which is perfect is come*, that is, when our natural Organs, in the Resurrection to eternal Life, shall receive their full Perfection from the quickening Spirit of God, *then shall we know even as we are known*; that is, behold supernatural Objects with the same Clearness and Energy, that we now do those that are natural to our State and Condition of Life, in this fallen State of Things.

THIS Scheme of Nature, and of Providence, in its full Extent, I intend to reach from the Beginning of Time and the Creation of Man,

1 Cor. xiii. 9.

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to the last Period of Nature, and the Consummation of all Things : And though in the Progress I am often obliged to tread a rugged, unbeaten Path, and explore a Way where I did not find one, yet this is most commonly with such a Light, as may both secure my own Steps, and direct those in the Path, that come after : For there is no Pleasure, that gives a more exquisite Relish to a rational Mind, than That, which arises from a Discovery of Truths, especially when they are difficult of Access ; and above the Reach of vulgar Heads to acquire.

IN attempting to unveil the Mysteries of our Redemption, I readily perceived, that the very Entrance was surrounded with thick Darkness ; the Way all along beset with many Thorns ; and the subject Matter itself obscured with the most intricate and perplexing Difficulties : Neither could I discover any Glimmerings of Light, from the Footsteps of former Authors upon these Subjects, that I could safely rely upon, to direct me in the Truth of these Enquiries.

HE that will undertake to discuss this most arduous Mystery, ought to know much of the sublime Nature of *Adam* in Paradise : The Changes that happened, both to himself, and all external Nature upon the Fall ; and the Influence that his Transgression had upon all his tainted Posterity yet unborn : Nor is this all ; for he must be able to comprehend the admirable Nature and Properties of *Christ* : His Fitness for a Redeemer ; and how the Spirit of
God

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God operates upon the Soul of Man in renewing his Nature, restoring him to Grace, and bringing him, by Sanctification, to eternal Glory. These are Points he must often be obliged to engage upon, before he will be able to comprehend the true Scheme of the Redemption. In short, I perceived so many Things, of most difficult Speculation, necessary to be spoken to by him that would solidly treat of the World's Redemption, that when I seriously reflect upon their vast Extent and Compass, I am ready to cry out with the Apostle himself, upon another Occasion — *Who is sufficient for these Things?*

UPON the whole, I am so far from wondering, that the Generality of Writers have not fully displayed the Wisdom of God in those great Works of Creation and Redemption, that I am sensible they transcend the utmost Reach of our most enlarged Faculties to comprehend : For to be able to reconcile God's inflexible Justice to his exuberant Mercy : His divine Decrees of Fore-knowledge and Election (that seem evidently to clash) with the Freedom of Man's Nature : And to make all his other Attributes to co-operate to the great Work of Man's Salvation, is such a mysterious Contrivance of infinite Wisdom, as never could have entered into the Heart or Soul of Man to conceive, not assisted by the Benefit of divine Revelation.

BE it, therefore, that, in this difficult Work, I have frequently erred : That
divers

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divers Things, in the following Pages, are weakly treated of ; others, perhaps not sufficiently cleared up ; and several Points left doubtful in their Explanation : Of all these Particulars, I am, myself, extreamly sensible ; but hope there will appear no Errors, but what may admit of Excuse, by Men of Candour and Humanity : No Faults, but what Persons (not wholly given up to Arrogance, or a Spirit of Resentment) may easily pass over : No Mistakes or Oversights, but what a friendly Reader (if he seriously reflects upon the arduous Task I have undertaken) will easily be prevailed upon to overlook and pardon.

I HAVE always judged, that the sacred and divinely inspired Writings of *Moses* and the Prophets : Of *Christ* and his Apostles, contained a compleat History of Man ; an absolute and perfect Scheme of Providence, pursued through the whole Extent of his Being ; and which measures out the Boundaries of this sublunary World, unites the Extremities of Heaven and Earth ; and reaches from the Creation of Man to the Consummation of all Things : This grand Scheme, at certain Periods, Fulnesses of Time, and fixed Seasons, opens divers great Events : These more clearly discover the Creation of the World : The Rise of Man : The Perfection of the human Nature in Paradise, with the great Changes that ensued upon the Fall ; together with the Recovery of all that was lost in *Adam*, through the Death of *Christ*.

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Christ. And though the Pursuit of this Plan be extremely mysterious, as it relates to the various Revolutions of the human Nature; and their Correspondence with the moral Fitness of Things; yet if these grand Events and Periods be well digested, and duly reasoned upon, they will exhibit to our View all the mysterious Providences of God, in such a noble Manner, as will render the whole Complotment one consistent Scheme, agreeable to both God and Nature: To both, the eternal Reason, and the moral Fitness of Things; for these can never clash, or the one differ from the other.

ALL the underPlots of this great Drama (here and there dispersed through divers Parts of the sacred Volumes), as the Calling of *Abraham*, the Election of the *Jews*, and the Mission of *Moses* and other Prophets, are but as so many great, providential Means, that, in their Consequences, are observed to have a particular Tendency and Aspect to accomplish that great End; *viz.* The Redemption of the World by the Blood of *Christ*; that is, the Resurrection of the Dead, and Life everlasting; wherein all Mankind are equally concerned, and shall have their Allotment. This is the Abyss of sacred Wisdom: The inexhaustible Treasure of all Knowledge: The Fountain of divine, intellectual Light: And in the full and clear Practice and Enjoyment of which great Truths, there is the noblest Pleasure in this Life, and everlasting Glory in the World to come.

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THERE are two grand Points, that through all this Work, the Reader is ever desired to keep in View : The first is; the Unity and Identity of the human Nature : For if ever this Unity was broke in upon, then the Redemption must be partial, and could not possibly comprehend the Individuals of the whole human Nature ; but as we discover, from Revelation, that the Connexion and Chain of the successive Generations of Individuals, were, by the wonderful Providence of God, preserved the same from *Adam* to *Noah*, and from *Noah* to *Christ*, in whom all Mankind were a-new re-created ; so the Redemption must necessarily be universal, and comprehend the whole human Nature, and every Individual partaking of that Nature.

THE second Point is always to observe, that the Transactions necessary to bring about the universal Redemption of Mankind, were to be founded, not only in the moral and divine Fitness ; but also in the natural Fitness of the Agents, necessary to produce them : For if there was not a natural Fitness in the Instruments made use of to bring about this great Event, then there never could have issued from them a moral Obligation to submit to these Things, as they sprung out of Nature.

I HAVE intituled this Work :—*The Christian Philosopher*, because it not only endeavours to prove, that the several, great Revolutions of the human Nature are conducted according to the eternal Reason and moral Fitness of Things, but also attempts to discover, that all these
Changes

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Changes were deduceable from Revelation, as delivered in both the *Old* and *New Testaments*; and that without warping any known Text, from its genuine Sense and Meaning: For knowing how subject all of us are to err in those deep and hidden Things of God, I always am careful to prefer that Explanation of Scripture, which is the most reasonable, proper, and natural; wherein every Thing is suitable to the Words, to the Context; and offers the least Violence to the Sense. And as I am at Variance with no Man, who may differ from me, in his Sentiments, upon these Subjects; so I hope no Man will be displeased, because my Thoughts may not exactly square with his Sense of Things: For as no Prophecy of Scripture is of private Interpretation; so it would be most unreasonable, for any private Man whatever, to attempt dogmatically to impose his Sense of Scripture upon Mankind, and endeavour to enslave the rest of Mortals, to the Measure and Light of his Understanding.

It must be acknowledged: That the first Essays or Attempts upon Subjects of real Difficulty, are seldom or never compleat; especially, when we take upon us to assign the deep and hidden Causes of very abstruse Effects: Under these Circumstances fair Conjectures ought to be allowed, till they be displaced by Reasons more evident and convincing. However, it will be a useful Piece of Knowledge, to be able to discover the Extent, Limits, and Boundaries of our own Understandings and rational

tional Powers; that so we may neither fling away our Time about needless Speculations, nor employ our Thoughts upon Points of Doctrine, that lie out of the Reach of our Faculties to comprehend.

THE best Rule in judging of the Truth of the Principles delivered in the *Old* and *New Testament*, is to consider their Consent, Agreement, and Consistency with the moral Laws of our Nature: And where a Chain of Effects, and their Consequences run in a direct Line from some first, known Law or Position, without ever varying from the Course of Nature, there, we have the highest Reason to conclude, That the Principles upon which these Effects and Consequences support themselves, are the true and genuine Laws of our Nature, and will necessarily be embraced by all good Men, not blinded by Passion, Humour, or the Prejudices of Education.

To set, therefore, all the Proceedings of God with Man, both as they relate to his Dignity and Degeneracy; as they concern his Rise and Fall, in the clearest Point of Light, I have divided this Work into Books, Sections, and Propositions: By this Division all the Parts appear in their proper Order, have a natural Connexion with each other; and are ranged in their proper Places, according to the Dignity, Design, and Importance of the different Subjects.

THIS is the most natural Way of treating Subjects of Difficulty, as it leads the Mind from

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from some obvious Truth or known first Principle, by gradual Descents, into the most difficult Causes and Effects of Nature, whereby we become better apprized of the particular Circumstances of the Things we search after.

I confess, the Disposition of the Parts, in this divine Essay, might have had a better Effect upon the polite Taste of a modern Reader, if we had broke in upon the Order, Contrivance, and Method of the following Treatise ; and begun the first Book with the Conception, Incarnation, and Birth of *Christ* : But as God himself was pleased to give a Precedence to the Creation : And as it was absolutely necessary, that That great Event should, in the Nature of Things, precede the Fall ; and that the Redemption of the World, by *Christ*, should be a necessary Consequence of the Transgression, so I could not but think, that the Connexion would be best supported by deducing Things from their Original, according to their Institution in Nature ; and carrying them successively on through all their possible Consequences to the final Period of all Things. The human Nature, thus pourtrayed from its Original, and set in this Point of Light, like all the Works of God, is so wonderful and surprizing, that it is impossible the Intellectuals of either Men or Angels could ever have reached the Depths of this mysterious Oeconomy, unassisted with divine Revelation.

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I KNOW the Advocates, in Favour of Infidelity, declare as a fundamental Article of their Creed : That a Revelation coming from God must be demonstrated, from its Conformity to the moral Truth, Reason, and Fitness of Things : And if this Revelation, we are now in Possession of, have all these internal Characters : If the Doctrines are fitted to better our fallen Nature : If they contain the Means of our Restoration ; and have an Aptitude to produce the Ends designed by Providence : And if the Reasons of God's dealing with Man, through all the Pages of the sacred Codes, are strictly moral : Then we ought, in Reason, to submit our Judgments to such clear Evidence : Then we ought to embrace them, as the Models of our Lives ; and endeavour to square our Actions according to the sacred Rules they contain ; which is to give the readiest Test of our Obedience to the Providence of God, and his Government over the World.

I READILY agree with these Gentlemen : That, in the Promulgation of a new Revelation, it was necessary that a sufficient Security should be given, to guard the World against Impostors, and the Arts of cunning Men : For, though the Conformity of these new revealed Doctrines, with our rational Faculties, might be a very good Test of their Truth ; yet some visible Marks ought to be given, sufficient to vouch their Authority by the Power of God, before it could reasonably be expected, that Mankind should make them the Standard of
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their future Actions in Life. But nothing short of Miracles could effectually do this: These are Actions transcending the Power of Nature; and which require the Power of God to effect: It was fit, therefore, and agreeable to the eternal Reason and immutable Nature of Things; that if God will reveal any new Branch of the Laws of Nature, not discoverable by our natural Faculties, in this fallen State of Nature; and expect Obedience to those new Laws: That a Power should be given, to assure the World of the Veracity of the acting Commissioners: So that Miracles were not so much intended to confirm the Truth of the Doctrine, which, from its own intrinsic Worth, and the natural Relation it bears to our rational Faculties, confirms itself, as the divine Authority of the Sent of God.

Now this is not, as the Enemies to Revelation give out, to prove the Doctrine from the Miracles; but it is adding a double Weight to the Revelation itself: First in the Truth of the revealed Doctrine, and its Conformity with the Laws of both our primitive and fallen Nature, which plainly proves it worthy of God for its Author. Secondly: From the divine Nature of the Miracles wrought for its Confirmation; which were done, not for the Conversion of the good and virtuous part of Mankind, but for the Conviction of the Stubborn and Obstinate: For as the Genius, Disposition, and Temperature in the human Nature, are different, so God was pleased to apply the Evidence

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dence of the *Old* and *New Testaments* in such a clear Manner, that the most profligate Opposers should have no just Pretence for their Unbelief.

I OBSERVE, that the *New Testament* mentions great Numbers of Persons, that believed our Saviour to be the Messiah, without any Miracles being wrought for their Conviction: Such were the Men of *Samaria*, that came to our Saviour at the Well; who were evidently convinced from the mere Force and Strength of his Doctrine; and who are reported to have said to the Woman, that first came thither to Christ. * *Now we believe, not because of thy Saying alone: For we have heard him ourselves, and do know, that this is indeed the Christ, the Saviour of the World.* In the same Class with these Men, we may rank *Nathanael*, who, as our Saviour observes, was an *Israelite* indeed; that is, one of so much Freedom and open Candour, as to be ready to submit his Understanding to clear Evidence, from what Quarter soever it might come. Others there were of a much slower Belief: Men so cautious, diffident, and mistrustful, that they would not believe without the Interposition of a superior Power: And these our Saviour was pleased to pin down by the Power of Miracles, that is, by the Evidence of their Senses: Of this Disposition were most of the Apostles before our Saviour's Resurrection, and particularly *St. Thomas*, who refused to subscribe to the Testimony of the eleven Witnesses, that testified to the Truth of

^a *John* iv. 40.

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his rising to Life again, unless he might, by the proper Evidence of his Senses, examine the Prints of the Nails, and thrust his Hand into the wounded Side of *Christ's* Body.

BUT there were others of such a perverse and stubborn Spirit, that neither the Influence of God or Man could work any Change in their stony Hearts : To these our Saviour opposes the Force of Miracles : And intreats them, that though they would not believe his Doctrine, for his own Sake ; yet, that they would not obstinately oppose the Evidence of his mighty Works. But these Men blind their Eyes, stop their Ears ; and bid Defiance to the Spirit of God, though the most glaring Proofs and Reasons were brought to confirm both the Veracity of the Doctrine, and the Truth of *Christ's* being the Messiah ; which plainly proves, that they were firmly resolved to persist in their Infidelity, in Opposition to the Evidence of both God and Nature ; that is, they were resolved to blaspheme the Holy Ghost, by rejecting the Messiah.

To apply what has been said to our modern Infidels : It is plain, that did not these Gentlemen find a very great Reluctance in their Wills to obey the Precepts of the Gospel, they would readily bring their Understandings to believe the Word of God : It is certainly owing to this Waywardness of the Will to Practice, that keeps the Mind at such a Distance from Belief : So that these Prejudices, against the Gospel Truths, arise not so much from a want
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of Conviction in the Understanding, as an Obstinacy in the Will, from the foregoing Grounds, to submit to clear Evidence.

IN the Course of my Reading, I seldom have met with an Author, that took much Pleasure in depreciating the Excellencies of the human Nature, but that, if he spoke out his real Sentiments, he appeared at the Bottom, either an Atheist or Infidel: And I speak this from my own Knowledge, because I have, divers Times, been engaged in Disputes with Men of this Complexion; and when ever hard pressed with an Argument, they would most commonly take Sanctuary in the deplorable Ignorance of Man, and the Uncertainty of his Knowledge, even in his best State of Nature. But if Man was so very ignorant in Nature, then it proves; that there was the greater Necessity for a Revelation. And as God is acknowledged, on all Sides, to be a beneficent Being, so there is the greatest Reason to believe, that he would answer the Necessities of his Creatures, and not suffer them always to continue without the Light proper for their State and Condition.

INDEED, what was formerly said of *Montaign*, that ingenious *Essay-Writer*, by a great Wit, may aptly enough be applied to most of our modern Infidels. — *That he was extremely well versed, in pointing out the Defects and Frailties of Mankind, but perfectly unacquainted with the Excellencies of the human Nature*: So these Gentlemen take great Pleasure

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sure in playing off the Foibles and irregular Transactions of the Patriarchs and Prophets, of *Moses* and the Apostles, without ever troubling their Heads concerning the Truth of the Revelation, or the Reasons and Grounds upon which it is supported.

Now, in the Name of Wonder, what have the Slips and Failings of the Patriarchs and Prophets, or even of the Apostles themselves to do with this Scheme of Providence, handed out to the World for the Salvation of Mankind? God did not think fit to destroy the Liberty of Will; or over-rule their Freedom of Choice, when he exalted holy Men of Old to the Dignity of the prophetick Charge, and endued them with his Spirit from on high: Neither did the Powers he gave the Apostles to cast out Devils, work Miracles, and controul the Powers of Nature, render them impeccable, or exempt them from the common Frailties incident to the human Nature. They continued the same Men, and were subject to the like ^a Passions with other People: And our Sayiour himself has told us; that many, to whom the highest Prerogatives were vouchsafed of working Miracles; of casting out Devils; and of doing many wonderful Works, shall, at the Day of Retribution, receive that severe Sentence: — *Depart from me, ye Hypocrites, I know ye not, into everlasting Fire*: And St. Paul after all his Revelations, his Intercourse with the Deity, and

^a *Acts* xiv. 15. St. *James* v. 17.

an Admission to a full View of the beatifick Vision, yet only obtained this Favour, as he declares himself: That he was obliged to be more careful and circumspect of his Christian Character, by greater Degrees of Charity and Humility^b; *lest, while he preached to others, he himself should be a Cast-away*, or have his Portion with the Devil and his Angels: For where much is given; there it is consistent with the highest Reason, that much should be required; and this, according to what the Enemies to Revelation call: The eternal Reason and moral Fitness of Things.

WHEN the Enemies to Revelation are hard pressed, and driven from every Argument; they often take Sanctuary in their own Ignorance, and have Recourse to this stale Objection. What? say they, If this Scheme of God's Providence, revealed in Scripture, be the best and most perfect; why was it so long delayed; why was it not commensurate to the divine Intellect: And why was the Creation postponed to a Point of Time less than six thousand Years ago? To all which I shall return no other Answer, besides what I have said in the preliminary Discourse to the 5th Book, but this. — That unless, we were eternally existing ourselves with the divine Being, it must necessarily be above the Reach of our Capacities, to comprehend the Wisdom upon which the Almighty grounds the Reasons of his

^b 1 Cor. ix. 27.

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ACTIONS. Those, that start Objections of this Nature, are fully resolved to continue somewhat worse than Infidels, in Opposition to all the Evidences of Sense, Reason, and Revelation. For my own Part, I shall always continue to reverence the eternal Laws of God and Nature ; and, when such bold, and audacious Questions are started, sit down in awful Silence: Lay my Hand upon my Mouth ; and say Nothing.

I KNOW some will be ready to object, That, in divers Parts of this Essay, I have laboured to advance the human Nature of *Adam*, in his first Creation, above Angels, and the most favoured Creatures of God. I confess I have done so ; and I purposely did it, because I really thought I had good Warrant and Authority, from both our Saviour and his Apostles, for what I have delivered on that Point of Doctrine : For they all speak of Man in Terms, that plainly suppose him as high, in the Scale of Nature, as I have placed him : And those glorious Bodies we shall obtain upon our Resurrection to eternal Life (which are only ourselves restored to that primitive Nature, we should have enjoyed, in Case *Adam* had never fallen) plainly bespeak Man to have been a high exalted Creature ; But if we reflect upon *Christ's* Incarnation, and his taking the Manhood into God : These Elevations clearly demonstrate, that the Flesh of Man is capable of being united to the Deity ; and consequently, that he stands first
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in the Scale of Beings, that adorn the Creation.

BUT, before I close this *Introduction*, I must beg leave to answer one of the severest and keenest Satyrs against the Individuals of human Nature, that ever I believe dropped from the Pen of a Christian Writer. The Author I have in View, was the learned Dr. *Burnet*, formerly Master of the *Charter-House*: This Gentleman, in his sacred Theory of the Earth, is so far from suffering Man to enjoy even those lesser Prerogatives, and Perfections, that most properly correspond with this fallen State of his Nature, that he labours with the highest Strains of Wit and Railery, not only to depress him beneath what he really is; but to lay him in the Dust; and to level him even with the Beasts that perish. ^d In the 11th Chapter of the 2^d Book, he flings out these bold and most ungenerous Expressions against Man, this Lord of the Creation, ennobled and dignified by the Blood of * God. “ We cannot, *saith he*, by any Means imagine, that
“ all Nature, and this great Universe were
“ made only for the Sake of Man, the meanest of all intellectual Creatures: Nor, that
“ this little Planet we sojourn upon for a few
“ Days, is the only habitable Part of the Universe. These are Thoughts so groundless,
“ unreasonable, and derogatory to the Wisdom, Goodness, and infinite Power of the

^d Vol. I. Page 433.

* *Acts* xx. 28.

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“ first Cause ; that they deserve much better
 “ to be branded for Heresies in Religion, than
 “ many Opinions that have been censured for
 “ such in former Ages : For how could it ever
 “ possibly enter into the Heart of vain Man,
 “ to believe himself the principal Part of
 “ God’s Creation ; or that all the rest was
 “ ordained for his Service and Pleasure ?
 “ Man, — whose Follies we laugh at every
 “ Day, whose Pleasures are Vanity, and his
 “ Passions folly ; who sees himself every
 “ way weak and impotent ; hath little Power
 “ over himself, and less over external Nature :
 “ He is mutable in his Will, irregular in his
 “ Appetites, and prone to Evil ; nor can exe-
 “ cute so much as his own good Resolutions.
 “ Few of these Sons of Men, for whom,
 “ they say, all Things were made, are the
 “ Sons of Virtue, fewer yet the Friends of
 “ Wisdom, and fewest of all find out the way
 “ of Life : They spend their Days in Folly
 “ and Sin, and then go down to the Regions
 “ of Death and Misery. And is it possible to
 “ believe, that all Nature and all Providence
 “ are chiefly and principally concerned for
 “ their Sakes ? Most certainly, if we made the
 “ least impartial Reflection upon ourselves,
 “ we should be ashamed of any such arrogant
 “ Thought : Is it not a more reasonable Con-
 “ clusion, that the wise Man passes upon the
 “ Foibles of human Nature ? — *Surely every*
 “ *Man is altogether Vanity.* Man that comes
 “ into the World at the Will of another, and
 “ goes

“ goes out again by a thousand Accidents :
“ His Birth and Education generally determine
“ his Fate here ; and neither of these are in
“ his own Power : His Wit also is as uncer-
“ tain as his Fortune. He has not the Mould-
“ ing of his own Brain ; so that a knock on
“ the Head often disconcerts his Senses, and
“ renders him foolish as the Beasts in the
“ Field : And a little Excess of Passion or Me-
“ lancholy makes him worse ; mad, frantick, or
“ stupid. In his best Senses, he is shallow,
“ and of little Understanding ; and in nothing
“ more blind and ignorant, than in Things
“ sacred and divine : He falls down before a
“ Stock or Stone, and says ; Thou art my
“ God : He can believe Nonsense and Con-
“ tradictions ; and make it his Religion so to
“ do. And is this the great Creature, which
“ God has made, by the Might of his Power ;
“ and for the Glory of his Majesty ; upon
“ whom all Things must wait ; and to whom
“ all Things ought to be subservient ? Me-
“ thinks, we have remarked gross Failings
“ and Weaknesses enough ; yet, with all these
“ Follies, he is so vain ; as to think, that this
“ whole Universe was made wholly for his
“ Sake.”

VAIN and ridiculous Man, egregious Philo-
sopher ! Knewest thou not : That it was to
restore this every Way weak and impotent
Creature, Man, whose Follies we laugh at
every Day, that prevailed with the second
Person of the ever blessed Trinity, to come
down

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down from the sacred Mansions of Bliss and Immortality ; to veil his divine Attributes in Flesh ? It was to rescue this shallow, blind, and ignorant Creature Man from eternal Misery, brought on himself by the Fall, that the Lord of Glory was content to be born in a Stable, cradled in a Manger, and destitute of a Dwelling, where to rest his wearied Limbs : It was for the Redemption of this stupid, frantick, and mad Creature Man, and to restore him to a Sense of his Follies, that prevailed with the ever blessed *Jesus* to sojourn amongst Mortals ; and to reveal to them the Means of Grace, and the Hopes of Glory : It was for this vain Fool, stupid as the Beasts of the Field, who received his Folly by a Knock on the Head upon *Adam's* Fall ; that the same *Jesus* was content to be betrayed, to be buffeted, to be scourged, to be crucified, and at last, to die the Death : And lastly ; it was to redeem this vain, arrogant Creature Man, from all his Weaknesses and Follies ; and from which none of the Powers of Nature could set him free ; that the same glorious Person arose from the Dead, ascended up to Heaven, and led Captivity Captive : The mighty Word it was, that gave Gifts unto Men, and filled them with the holy Spirit of God. These are the illustrious Transactions of our blessed Lord and Master, done in behalf of this foolish, stupid Creature Man ; to redeem him from that Bondage of Sin and Slavery he was fallen into ; and from which he could not recover himself.

FOR Man, therefore, the Ornament of the Creation, shine all those glorious Orbs of Light; the Sun, Moon, and Stars, in the Firmament of Heaven: For his Sake do they shed their benign Influence upon the Earth, the Sea, and Air, to preserve in Nature every thing necessary for Life: And, for his Pleasure do the Meads smile, the Vales bring forth, and the Hills abound with Flocks and Herds: So that taking our Measures upon these Grounds, it is not only necessary to suppose, but most reasonable to believe: That Man is that great Creature which God at first formed by the Might of his Power, and for the Honour and Glory of his Majesty. For Individuals of the human Nature (when set in Competition with other intellectual Beings) are to be rated or valued, not only according to the Reason, Understanding, and Knowledge they are endued with, or appear to have, while Nature obliges them to animate these frail Bodies; but according to what they had or should have had under their primitive State of Perfection: And according to what the holy Scripture assures us, they shall again have in those Regions of Bliss and Immortality ^f, *when their vile Bodies shall be changed like unto Christ's glorious Body, and their Souls and Spirits approach nearest the Essence of that eternal Being* ^g, *with whom there is neither Variation nor Shadow of Change*: So that upon a right Reflection, it clearly appears, that the high Prerogatives that

^f Phil. iii. ver. 21, 22.

^g James i. ver. 17.

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one single Man enjoys, as redeemed by the Blood of *Christ*, sets him infinitely above all the Matter that ever God created in the Universe : For great or little in Bulk implies not Excellence : And what is Matter, in its own Nature, divested of Life, but a Lump of Earth void of Sense, Motion, and ^h Change ? In short, Matter, divested of all its Accidents, is a Being next to Nothing ; for between Nothing and a Being thus circumstantiated there are no Degrees of Comparison. It is true, when the Prophet *Jeremiah* attempts to humble the excessive Haughtiness and Pride of the *Jews*, he, in Derision, calls to them in this sarcastical Language : ⁱ *O Earth! Earth! Earth! hear the Word of the Lord* : But even here the Prophet calls to Earth animated : He calls to Man, whose chief Part was not Earth, but the Breath of God : And though the intellectual Powers of Man were greatly clouded by the Fall, yet he was again to have that Image of his Maker renewed by the Blood of *Christ*.

I SHOULD most readily have drawn a Veil over the foregoing sarcastical Drollery, were it not, that the same low Sentiments and ridiculous Conceptions, concerning the human Nature, are daily vented and propagated amongst us : However, had not Man, in his primitive State of Perfection, been superior to Angels in Nature, there is little Reason to believe ; that the second Person of the ever

^h Void of Activity.

ⁱ *Jerem.* xxii. 29.

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bleſſed Trinity would have been obliged to make ſuch an infinite Stoop to redeem fallen Men: Nor needed God to have made the higheſt Arch-Angel *Gabriel*, the Ambaſſador of his Meſſage, both to the bleſſed Virgin and *Zaccarias* the Priest: A meaner Sacrifice for Man, and lower Miniſters of his Providence, than one that continually ſtands in the Preſence of the Almighty, might well enough have ſerved to advertiſe them of the Greatneſs of the Events, that were ſhortly to be accompliſhed.

MOST aſſuredly, God, who ever acts, under all the Diſpenſations of his Providence, according to the eternal Reaſons and moral Fitneſs of Things; and always proportions Cauſes to produce ſuitable Effects, could have found out a Medium more appropriate to the Redemption of the ſuppoſed, finite, fallen Individuals of the human Nature; if, indeed, originally they had been finite, as, in Time, they were fallen (eſpecially if we conſider Man in that pitiful and contemptible Light Dr. *Burnet* has placed him.) But the Coming down of the Son of God from the Boſom of his Father; his taking our Nature upon him; and his dying in that Nature clearly demonſtrated; that there was never a Medium, in the Nature of Things, capable of reſcuing Man from the Miſery of his Fall: So that, from the Dignity of his Sacrifice, it plainly appears, that Man, in his primitive State of Perfection, ſtood at the Head of the Creation, and was ſuperior

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superior to all other created Beings, as will more particularly be made out in the Course of the following Pages.

THESE Things are not only said, in the five Books following, but, I hope, proved to the Satisfaction of all reasonable Men : And, as these Gentlemen, that oppose Revelation, set themselves up for strict Reasoners, so it is to be presumed, they will engage heartily upon the Study of the grand Articles of the Christian Faith ; and search diligently, whether these great Events, as delivered in Scripture, be conformable to the Laws of Nature, or not : And, after an impartial Examination, then, in God's Name, let them determine their Assent, according to the Principles of an unbiaſſed Judgment.



S E C T.



S E C T. I.

Of Providence, and Nature: And of the Boundaries that limit Things natural, from those that are supernatural; as they relate to Man, both before, and since the Transgression and Fall.



OW, seeing the Compass of this divine Essay begins with the Foundations of our moral Nature; and reaches to the last Period of Time, in one continued Chain of Causes, Effects, and their Consequences, drawn out from one first Principle, *viz.* The Creation of Man: It will not be unseasonable, if, in the first Place, we consider, what Nature is; what Providence; and what the distinct Boundaries are that limit Things natural, from those that are supernatural; and how all the Laws and Operations, of both the one and the other, are directed and governed by the Administration of a Supreme, Almighty Being:

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And

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And this will directly lead us to the Discovery of God the Author of Nature, and enable us to entertain a suitable, and true Notion of natural Providence, which seems not, by many Writers, to have been very well understood of late.

THERE is no Way, by which we can conceive a perfect Idea of Things, but by taking them in their full Extent, and Latitude ; whereby we more readily deduce them from their first Rise and Origine. By this Means the Building appears all of a Piece : The Jars and Discord, which seemed to interrupt the Harmony between the Laws of Nature and the Principles of Revelation, entirely vanish : And the whole System appears one consistent Scheme, perfectly regular and uniform. And hence it follows, that the Promulgation of the *Old* and *New Testaments*, cannot so properly be called a Republication of the Law of our Nature ; as a Revelation of these two opposite States of Happiness and Misery, that are to happen to Man through the whole Extent of his Being. This Scheme of God, of Nature, and of Providence, is above the Reach of the most enlarged Capacity to comprehend ; nor could such a noble Complotment ever have entered into the Heart or Soul of Man, had he not been aided by the Benefit of divine Revelation.

Now Christianity is that Branch of the Plan, that perfects the whole Scheme : And

as the *Mosaick* Dispensation, and the Writings of the Prophets, open to us the Revelation of what we originally were in *Adam*, and what we are in this fallen State of Nature; so the Revelation of *Christ* and his Apostles assure us of both what we are in this renovated State of our Nature by the Redemption of *Christ*; and of what we shall be, in these glorious Regions of Bliss and Immortality, when we come to enjoy the Society of Angels and Arch-Angels; and are admitted to see the glorious Majesty of God Face to Face, or even as he exists.

IN Treating of the Works of God, and the Laws of his divine Providence, we ought to be highly careful always to write up to the Dignity of the Subject; and, if possible, never to let fall any Expression, that may convey an Idea derogatory to the Perfections of that Almighty eternal Being: And tho' we cannot always raise our Thoughts to such a Point of Elevation, as may enable us to speak of God, in a Style becoming his divine Majesty (*For who, as Job wellⁱ observes, can find out the Almighty to Perfection?* that is, so unveil the Divine Attributes to the Understandings of finite Mortals, that they may behold them, with the same Clearness, that the Image is viewed through the Medium of a polished Mirrour) yet we should always be careful, never to fix upon God a Conduct, that falls infinitely be-

ⁱ Job xxxvii. 23.

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neath the Dignity of his Nature: For it is, with great Difficulty, that we trace out aright the Things that are upon Earth, and the Objects that lie before us: *But the Things that are in Heaven, who hath searched out: And to whom hath the Lord revealed the secret Counsels of his Wisdom?*

OUR sublimest Thoughts, and most forcible Language, are naturally prone to fall infinitely beneath the Subject, when we attempt to speak of God and his Providence: And though we rightly judge, that he ever acts according to the eternal Reason and Nature of Things, which demonstrates those Actions to be infinitely wise, just, and holy; yet, from the Suggestions of our own Thoughts, we are too apt to measure the divine Counsels by the scanty Standard of our frail Reason, and to judge, that the everlasting God is determined in his Actions, from the same particular Motives, that would influence a good, pious, and prudent Man, to act upon the like Occasions: And, in attempting to explore the mysterious Agency of the divine Administration, we too frequently consult our own finite Understandings, various Inclinations, and fickle Passions, without making just Allowances, in reasoning from our impotent Selves, to that infinite and transcendent Nature of the Deity.

THUS when we read in Scripture, *That the Lord was angry: That it grieved him at the Heart:* These Expressions only discover that
our

our Nature is at Discord with the divine Nature. When he is said to love us ; then his Nature is in Harmony with ours, and we think and will the same with the Deity : And, in this Sense, we are said, by the Apostle : ^k *To be Partakers of the divine Nature* : But God never changes his Measures so, as that Change implies a Passion of Imperfection ; nor can there be any Motive for Change in a Being infinitely perfect. So, when it is said, ^l *That it repented the Lord, he had made Man* : This is only an Expression suited to our Capacities, and implies, that Man is changed from what he was, in his primitive Creation ; and is become mutable, in this imperfect State of Nature.

Now, if we would entertain just Apprehensions of God, we ought to conceive of him, as he is, the infinite, eternal, and universal Being : The Source of all Causes ; and the Fountain of all Creatures : He is the Origine from whence they all flow, and whither they return as the Rivers rise and fall into the Sea : We must know him by that Name he has given himself, which certainly unfolds his Nature more clearly than any other. — ^m *I AM, that I AM*. — This Name he doubtless assumed, in his Conference with *Moses*, that he might better discriminate his eternal Existence, from the Existence of all created

^k 2 Pet. i. 4.

^l Gen. vi. 6.

^m Exod. iii. 14.

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Nature : For he is the very Being ; that is, Self-existent, and can never be reduced under any Class of Creatures in the Scale of Nature, since all other Creatures received their Existence from his creative Power.

THE Notion of a spiritual Essence does not fully reach the sublime, adequate Idea of his divine Perfections ; because, That, in some Measure, we possess as well as himself : However, God is a Being, that, in all his Actions, discovers the Character of an infinite and universal Cause, the Effect of unlimited Wisdom and Power : His Understanding is the eternal Treasury of all necessary Truths, comprehending, in one View, all the Relations, Habitudes, and Fitnesses of Things, which is more emphatically expressed by the Apostle thus. — *Known to God are all his Works from the Foundation of the World.* And, in thus contemplating the divine Attributes, there appears so vast a Disproportion betwixt the Reach of that Almighty Being, that inhabits Eternity, and the low grovelling Nature of Man, in this fallen State of Things, that God may well declare of himself, as he does by the ⁿ Prophet *Isaiah*, *That my Thoughts are not as your Thoughts ; neither are my Ways as your Ways. For as far as the Heavens are removed above the Earth, so far are my Ways higher than yours, saith the Lord ;* that is, he acts by an eternal and unchangeable Wisdom ; and which

ⁿ *Isaiah* lv. 8, 9.

is perfectly correspondent with the eternal Reason and moral Fitness of Things. And therefore, all his Actions must necessarily be conducted upon the best and wisest Principles imaginable: So that, upon these Grounds, and this Plan of Providence, I shall not fear to lay down the following general Proposition as fundamental to all our future Enquiries upon the Principles of Man's Redemption.

P R O P. I.

THAT the whole Scheme of Man's Redemption, as plann'd out by *Moses* and the Prophets, by *Christ* and his Apostles, is founded upon the eternal Reason, and moral Fitness of Things; that is, (as I explain these Terms of eternal Reason, and moral Fitness) that there are Reasons in Nature why Things should be as they are, and not otherwise: That these Reasons are eternal and unchangeable: And, that, upon these eternal Reasons are grounded their moral Obligations, as that Obligation calls for the Payment of our moral Duty and Obedience.

Now, in the Sequel of this Essay, I do not question, but to be able to prove to the Satisfaction of every unbiaſſed Reader, that the Laws of Nature, and the Principles of our Redemption, perfectly coincide; and, as far as our dark and benighted Faculties can comprehend, make up a most compleat, uniform,

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and beautiful System of Providence, drawn out from first to last; from the Creation to the Consummation of all Things. For the everlasting Righteousness or Truths of God revealed in Scripture, assuredly can imply nothing more than his eternal Wisdom, and Justice, as existing in Nature.

BUT before we enter upon this Plan of our Redemption purchased by *Christ*, and the Fall of Man, that rendered that great Event necessary; it will be highly proper, that we first consider the Laws of Man's Being in a State of Nature; What Nature is in itself; what, as it relates to Man, Angels, and God: And what Rank this dei-form Creature Man holds in the Scale of Beings, that adorn the Universe: This, (if we can reach the sublime Idea) will be a Piece of Knowledge worthy of our Enquiry; as it will give to Man that just Dignity, Place, and Pre-eminence, that he ought to enjoy in Nature, both by Reason of his primitive State of Perfection; and as he is redeemed by the Blood of *Christ*,

THE true Scheme of Almighty Providence, in carrying on the universal Redemption of Mankind, must necessarily correspond with the eternal Reason of Things; For his infinite Mind, clearly foresaw all the possible Causes, Effects, and Consequences of Things, as they would affect Men, both in the Creation, Fall, and Redemption, long before they had a Subsistence in Nature, and when he had surveyed the universal Plan of Nature, seen how Things
would

would act, in case they were put into Being ; and what the Events of all their Actions would amount to, his infinite Wisdom moved him to suit the Laws, direct the Platform, and lay the Foundation of all Things upon the steady and unchangeable Principles of Reason and Nature.

AND though the Wisdom of God works by ways secret to us ; yet these Ways are sure, steady, and always without the least Force upon the free Wills of moral Agents : So that the Government of this sublunary World is not carried on (as too often happens in human Governments) by Will, Passion or Humour, but is always accomplished by perfect Wisdom, Justice, and Goodness : ° *For he loveth Righteousness and Judgment ; the Earth is full of the Goodness of the Lord : And his tender Mercies are over all his Works :* And tho' what the Psalmist saith, be certainly true — *That whatsoever the Lord pleaseth, that did he, in Heaven, and in Earth, and in the Sea, and in all deep Places ;* yet it is equally as certain, that God will never do any Thing, either in Heaven, or in the Earth, or in the Sea, but what is an Effect of infinite Goodness ; and, in such Ways, as are consistent with infinite Justice ; and in such Perfection, as is the Result of infinite Wisdom. Nor does he only display the Beams of his surpassing Glory to Man the Lord of the Creation, but extends his Bles-

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sings over the whole Universe, and reaches out his providential Hand to the meanest Reptile, that crawleth on the Ground : So that *the Beasts of the Field, the Fowls of the Air, the Fishes of the Sea, with the various Classes of Insects, are all under the Protection and Guidance of this Almighty Being : These all wait upon thee, and thou givest them their Meat in due Season : Thou openest thy Hand, and they are filled with Good.* This is the Character, that the Royal Prophet gives of both God's general and particular Providence, that extendeth over all Nature, and is privy to the least, equally with the greatest Concerns, that happen in Life.

SUCH elevated Thoughts, as these, must necessarily oblige a Man of true Wisdom and Virtue, to live conformable to the Dignity of the human Nature ; especially if he seriously reflects, that he is under the continual Inspection of that Being, whose Power is privy to all our Thoughts, Words, and Actions ; and consequently nearer to us, than we are to our very selves : *P For he knows our Downsitting and our Uprising, is about our Path and about our Bed, and spieth out all our Ways :* So that whether we lie down, or rise up, whether we sleep or awake, or whatever Way we turn our selves ; the Eye of this impartial Judge is sure to be upon us. For how can any Thing

be hidden from him, ^a *Who understands the Thoughts of Man, long before they are conceived in the Mind ?*

To say, therefore, that God's Blessings are arbitrarily dealt out to the Children of Men ; or that he dispenseth Good or Evil to them, without any other Reason ; but merely because it is his Will, is highly to disparage this Sovereign of the Universe ; and to sink him, from the most perfect Being, down on a Level with the worst of Men : For all Individuals, the wiser and better they grow, the less are they led by Humour, Passion, and Will ; and the more steddily do they cleave, in all their Actions, to the eternal Laws of Right Reason, and Virtue : And therefore we may rest well assured, that God, who is the Source, Original, and Perfection, of Wisdom, Justice, and Goodness, can never, in his Dealings with any of his Creatures, depart from the Rule or Standard of these Laws.

THUS far of Providence, in the Government of Nature : Now, if we proceed to examine into Nature herself, we shall perceive, that, she is only an Instrument in the Hand of God, wherewith he effects his most secret Purposes : For Nature, as distinguished from her Laws, is either universal or particular. By universal Nature I comprehend that huge Bulk or System of Beings, that adorn indefinite Space ; and which compose those various

^a Ps. cxxxix. 1, 2.

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Classes of Creatures, that make up the Harmony of the Universe.

By particular Nature I understand any Class of Beings, with their Powers, Attributes, and Motions, existing in that Point of Space, they hold in the Scale of Nature : For, it is the Opinion of Philosophers, that there is a regular Fitness, in the Reason of Things, whereby all Beings preserve their Existence in Nature, according to their first Appointment by Almighty God. That Branch of natural Beings, discoverable by the Use of our natural Faculties, without the Aid of Revelation, is called natural Knowledge : And when that Knowledge relates to divine Things, and the Worship of the Deity, then it is termed Natural Religion. Those Parts of Nature and divine Things, that are above the Reach of our Faculties to comprehend ; and which God has been pleased to communicate to the World, either immediately by his Spirit, or mediately by Men divinely inspired ; we call Revelation, or the revealed Will of God communicated to Man in a State of Nature. Those sublime Objects, that neither the Use of our natural Faculties can comprehend, nor Revelation ascertain us of, are called Supernatural, or the Unrevealed Objects of Nature.

FROM this Survey of Things we find great Reason to believe, that, upon the Creation, the whole Series of Beings from the lowest Class of Inanimates up to the most high God, were all so linked and concatenated with each other, as to make up a most beautiful System
of

of Nature : And that, by the Assistance of Revelation, and reflecting upon the various Effects of their Causes, as they exist in this fallen State of Things, we may still discover some faint Glimmerings of what we were by original Creation ; what we made ourselves by the Transgression and Fall ; what we are since regenerated in *Christ* ; and what we shall be when translated to those glorious Regions of Bliss and Immortality.

IF we seriously reflect upon the Limits, that fix or mark out the Boundaries between natural and supernatural Being, we shall readily perceive, that they are only relative Terms ; and that, in an absolute Sense, there is no such Thing as SUPERNATURAL BEING in the Universe, except God alone ; who is both the Creator of Nature, and the Author of the Laws of Nature : For all created Being is, in strict Propriety of Speech, NATURE. Things, therefore, that are above the Reach of Man's most enlarged Faculties to comprehend, and for that Reason are supernatural to him, may yet, nay must be, natural to the Angels, who are our Superiors, while we continue under this frail State of our fallen Nature : And those Objects that are supernatural to the Angels, may yet be the natural State and Condition of Seraphims, or a Class of Beings above them : And what is superior to this Order of Beings, might, for any Thing we know, have been the natural Condition of *Adam* in Paradise : And what was superior to *Adam*, must
neces-

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necessarily be comprehended by the Deity, who is both above and beyond Nature: Who, by his omnipotent Wisdom and Power, directs Nature, and all her Laws, Motions, and Operations, through the whole Extent of Being.

BUT as Man is the Subject of this Essay; so I shall steddily observe his Conduct; and view him, in all the Revolutions of his Being, from his rising Birth in Nature, to the last Period of Time, and the Consummation of all Things in the World to come. — This noble Being, MAN, consisting of rational Powers, intellectual Ornaments, and voluntary Motions, is evidently set at the Head of this visible World: For, whatever Way we cast our Eyes, we can perceive Nothing, in Nature, equal to him; much less above or beyond him.

THIS supreme Dignity of Man is acknowledged on all Hands, to be his Right: But the great Point of Difficulty lies, in discovering what Rank he either does, or shall hold in the Scale of intellectual Natures: And if we altogether adhere to the present State of Nature, for our Enquiries; and rely wholly on the Sentiments of the greatest natural Philosophers, for this Discovery; they will tell us, that Man is that Medium that connects the highest Class of visible, with the lowest of invisible Beings; that is, that conjoins the corporeal with the incorporeal Nature, or rather, unites the material with the immaterial World, or, to speak in one Word, the reasonable, with intel-

intellectual Beings. This Idea, our Reflections upon the Principles of natural Philosophy, and of our own Being, naturally suggests to us: And to the same Opinion, the learned *Simplicius* in his Comment upon *Epietetus*, subscribes in these Words: "The Souls of
" Men, *saiſt* he, are so contrived, as to link
" together into one Person an heavenly and an
" earthly Nature."

BUT if we will search into the Records of the *Old* and *New Testament*, and consult the Opinions of *Moses* and the Prophets; of *Christ* and his Apostles, who understood human Nature infinitely above all that ever were before, or have been since their Times, we shall readily perceive, that we are to be advanced far above all Orders of Creatures, and hold the first Station in the Scale of intellectual Beings, even next, and immediately under the Deity himself: For it is an Article almost universally assented to by Christians, that the human Nature is not only capable, but actually was united to the most high God: And the blessed Apostle *St. Paul* assures us; *that our vile Bodies shall be changed, like unto his glorious Body*; wherein we *shall see God Face to Face*: A Favour not permitted to either Angels or Arch-Angels; for when these blessed Spirits behold the Presence of God, they are represented, as veiling their Faces with their Wings, and unable to look upon the Brightness of that transcendent Glory.
Now

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Now it is expressly said, in *Genesis* : *That Adam and Eve (immediately after the Fall) hid themselves from the Presence of the Lord God, because they were affraid ;* which Transaction plainly implies, that before that fatal Period, they could look upon the Presence of God, and behold his Glory.

I AM sensible, that divers Philosophers furnish out a most harmonious Scale of Creatures in this grand Theatre of the Universe ; all rising, each above the other, by intermediate Gradations ; and advancing in the Scale, with a comely Grace and Majesty up to the most high God. Of these numberless Ascents, they make but one consistent Scheme of Nature : Observe, say they, how between Things of mere Existence, as Matter ; and Creatures of Life, as Vegetables, there appears a manifest Difference : Between Plants and the inferior Reptiles or Creatures of the lowest Sense, there is still a Gradation : And between these last and more perfect Animals the Ascent is still preserved : And this Progression of Nature, say they, is carried on through all the Orders of rational and intellectual Agents. But if we take this Scheme to Pieces, and thoroughly examine it, we shall clearly discover ; that Things do not thus exist in Nature, as most of these Gentlemen have imagined : For betwixt the highest sensitive Animals and Man, there is such a vast Disproportion, as

can never come under the Class of any Gradation : So that, in this ascending Scale of Nature, these Gentlemen never consider, that they must necessarily break off this gradual Progression, at Man, as he is a sovereign Nature, and created Lord of this terraqueous Globe: For between a Sovereign and his Subjects, in the Order of Nature, as well as Government, there must necessarily be an immense Distance : And this is confirmed by Revelation, which declares : *That God created Man with a¹ Dominion and Sovereignty over every created Being, that adorns this Place of our Subsistence.*

To talk, therefore, of any Class of Creatures, as coming but one Remove beneath this Sovereign Creature Man, would be just the same, as to suppose a Subject, overgrown in Wealth and Dignity, treading upon the Heels of sovereign Majesty, to fill up that Chasm, there would evidently appear in Government, for want of such a Creature. Now, who observes not the Inconsistency of this Manner of Reasoning ; for between the highest Subject and a sovereign Prince, there is always acknowledged such a Difference, as may set them at an indefinite Distance from each other : So that, if you will link Creatures into Classes, you must evidently except God and Man, out of both the ascending and descending Line, as they both are sovereign Natures, and therefore cannot be ranged under any Class. For God, as the universal Creator of Heaven and

¹ Gen. i. 26.

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Earth, can never come in any Competition with his Creatures ; seeing, that betwixt him, and the highest Arch-Angel, there is an infinite Disproportion.

IN this View also, we must look upon Man, as a sovereign Nature ; for he had the same Dominion and Power given him, upon his Creation, over this neither World, and all its native Inhabitants, that God reserved to himself over the intellectual World of Spirits : So that between Man, a rational intellectual Agent, and the highest sensitive Animal there is such a vast Gap or Chasm left, in the Order of Nature, as never can be filled up by placing him as the Center of Connexion, to preserve the Harmony between the sensitive, rational, and intellectual World.

Now, if we take a View of *Adam* in this Light, and consider what he was before the Fall ; it will clearly appear, that there could be no such Thing as Supernatural to him : For he, that could look upon God, and behold his Glory, certainly could look upon the most splendid created Objects in Nature. Supernatural is a forensic Term, and implies those Objects that exist in Nature, but, which, by Reason of the Imperfection of our natural Organs, are above the Reach of our most enlarged Conceptions to comprehend : But how came these Objects to be supernatural to us ? Why ; upon the Fall, our corporeal Nature was changed, and lost those glorious Perfections we enjoyed before that fatal Event : Upon
this

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this unhappy Turn, our intellectual Faculties became limited to certain Objects, within the Sphere of our sensitive and animal Powers ; which, we have Reason to believe, had no Place in that primitive State of Perfection : So that, from that fatal Period, whatever was above the Reach of the Senses to comprehend was termed supernatural ; as they were lodged in a State, our best natural Faculties could not soar up to. But *Adam* both had a View of this supernatural State, and could look upon the highest Objects of all created Nature.

AND hence it follows: That the Dignity of Angels ; the Glory of Cherubims ; and the Majesty of Seraphims, could not be unknown to *Adam*, as he could view the very God, that brought both himself, them, and all created Nature into Being : Now, what I have said upon these Subjects is no more, than what the Apostles of our Lord assure us of, *viz.* That we shall be advanced to see God Face to Face, and as he is, the eternal, self-existent Being : And if, by a new Modulation of our corporeal System, we are to behold the Face of the eternal God ; then certainly, the same powerful Spirit will enable us to penetrate into all the Mysteries of Nature, whereby we shall then be able to reconcile the most inscrutable Problems, that relate to Creation, Time, and Providence, which, now, by Reason of the Depravity of our Nature, are attended with insurmountable Difficulties, and almost seeming Contradictions. And upon these Grounds

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it follows: That *Adam* was immortal, not by Grace but by Nature: For Grace could have no Place in our Nature, before the Fall: For it is the Gift of God whereby he restores us to those Favours we lost in *Adam*.

The little Glimmerings of Reason, that Man obtains, in this imperfect State of his Nature, is without all Question a bastard Principle, which we have Reason to believe arose upon the Fall; and was an effect of that Change his animal Organs suffered upon that fatal Event: So that, what was intellectual in *Adam's* primitive State of Perfection, became rational upon the Transgression: And he, that at one Glance could view all the Perfections of Worlds in that supreme State of Nature, was forced, upon the Fall, to grope out their faded Beauties, by the obscure Light of his glimmering Reason.



S E C T.

S E C T. II.

*Of the Laws of Man's primitive Nature :
And of their Perfection, and Establishment
by Almighty God, according to the eternal
Reason and moral Fitness of Things.*

BUT notwithstanding Man's Reason is much obscured, from what it originally was ; notwithstanding the Depression of our natural Faculties since the Fall of Man ; and notwithstanding the Obscurity that naturally happened to the human Nature upon that great Event ; yet the Light, that is left us, still preserves its moral Nature ; still that Light corresponds with the eternal Nature of Things, and discovers to us, so far as its Force and Energy reach, the Reason of the moral Fitness of Things.

AND, having thus far attempted to discover, in general, what Man was according to his original Creation ; and what Station he holds in the Scale of Beings, that adorn the Universe ; I proceed in the next Place, to consider what Laws he was under in his primitive State of Innocence, and what were the Conditions of his remaining under the Perfection of these Laws. || And though it be extremely difficult, in this benighted State of Things, to discover what were the binding Laws of *Adam* in Paradise, yet the mutual Relations, naturally

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rally subsisting between the God of Nature and ourselves, will as necessarily discover themselves to a reflecting Reason, as the polished Mirrour does the Face of him that views it in that transparent Medium.

MEN, in general, are so bigotted to the Ideas they daily converse with: Their Minds so wedded to the Notions they imbibe in their early Parts of Life, from the Prejudices of Education; and their reasonable Faculties so bound down to what is observable in this fallen State of Nature; that it will require almost an Herculean Labour to emancipate their Thoughts from these Shackles, or be able to bring them to believe, that Mankind were ever in a more perfect State of Happiness, than what they now experience in themselves.

THERE is no Question to be made, but that in case *Adam* had never fallen, every Man would have had an eternal Obligation upon him, to love the whole human Species; as every Individual of that Species was to be a Partaker of the same human Nature with himself: Upon the Fall, when Man warped from the Reason and moral Fitness of Things, and the human Species became Enemies to each other, through the Deceitfulness of Sin, and the Corruption that was infused into their Nature; the Obligations to Love and Benevolence did not cease, but still continued the same, as a Branch of our natural Duty: So that whosoever is Partaker of the human Nature, has a natural Right to our Love, whether

ther he be our Friend or our Foe ; our Benefactor, or our Enemy ; and this according to the eternal Law of our Nature. Upon these Grounds it is, that our Saviour commands us to *love* ^t *our Enemies* : And the Reason why this command is enjoined as a Christian Duty, arises from hence, *viz.* Because they are Partakers of the same human Nature with ourselves : So that, to love our Enemies or Persecutors, is only raising our depraved Nature, by Grace or the Assistance of God's Spirit, to the same Degrees of Perfection, we should naturally have had, in case *Adam* had continued innocent. This is to make us perfect, in this Branch of our Duty, even as our Father, which is in Heaven is perfect : He bears with ten thousand Insults, every Day, from his most inveterate Enemies the Atheists, Deists, and Infidels ; whom he not only forgives, but favours with Life, Food, and Raiment.

Now, that which preserved this mutual Relation between God and our first Parents, in Paradise, was Law, Order, and that Rectitude that measured out the eternal Nature of Things. For, in Man's primitive State, God established Laws, whose Line should be commensurate to Man's Existence, that is unchangeable and eternal ; and which consequently were, not only, to be as invariable as the Relation itself ; but to continue the same

^t Mat. v. 44.

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inviolable Laws to all Eternity, whatever became of that Relation, or whatever Changes Man's Nature might come under in the Course of Time. This moral Law of Truth and Justice, or, as it is expressed in Scripture Language, *The everlasting Righteousness of God*, is the Reason of Nature; and this Reason is the Voice of God, communicated to Man in a State of Nature: So long, therefore, as *Adam* was observing of the original Law of his Nature, so long he resembled the Perfections of that divine Image of God, in which he was created.

ALL the Duties we can possibly conceive *Adam* subject to, in that primitive State of Nature, were only three; Obedience to God, Love or Benevolence to the Individuals of the human Nature, and a Temperance in all his Desires, that chiefly concerned himself. These were the principal Laws of his Nature; and Laws, that would necessarily have called for the Practice of these Duties, although *Adam* had never fallen: All the other subordinate Virtues were his by Nature, as they depended upon these three Cardinal Principles of Wisdom: And hence we can, with great Reason, join Issue with the " Author of Christianity as old as the Creation. — " That the Laws of Nature immediately issuing out of the Relations of " Things, then created, must be as immutable " and eternal, as the Author himself " : And

with the moral Philosopher also in this Position,
“ That the Obligations of natural Religion are
“ unchangeable ; and that nothing can be a
“ Part of the Christian Revelation, but what is
“ founded in the Nature and Reason of Things.”

F O R the Christian Revelation differs not at all from the Religion of Nature, but only, as *Christ* and his Apostles revealed those Things as existing in Nature, that were above the Reach of Men or Angels to comprehend, not assisted by the Benefit of that divine Light.

H A D Man never fallen into the Snares and Temptations of Satan, nor listened to the false Suggestions of *Eve*, then there had been an universal Love to God ; universal Benevolence to Man, and an universal Obedience to the Laws of Nature ; whereby every Thing, subsisting in this sublunary Paradise, had been conducted according to the eternal Reason and moral Fitness of Things : But Man warping from this Standard of Nature, destroyed the Notion of universal Good, that then was in the World ; and brought in the Distinctions of moral Good and Evil, and their different Boundaries, as marked out by the Philosophers : For before this unhappy Period, there was no such Thing as either natural or moral Evil ; then all was universal Good : And this we have confirmed from the Veracity of God himself, who, upon a Retrospect and Survey of all the Works of Creation, pronounced every Thing very Good.

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BUT although these Laws, that were the governing Principle of Man, under his primitive State of Nature, are as steady and permanent as an adamant Rock ; yet, from Revelation, it clearly appears, that the Angels first, and Man afterwards deflected from the Standard of these Laws ; and, by that Deflection, sunk themselves down infinitely beneath those Perfections they enjoyed, in their primitive State of Nature : So that not the Measure or Rule, but Man's Nature first warped from his original Reason, and the true Nature and Constitution of Things.

NOW, though the Perfections of *Adam's* Nature, while he stood in his primitive State of Glory, were infinitely above ours, yet his Wisdom, Knowledge, and Understanding, must necessarily be of the same Nature we discover in Man, save, that they vastly exceeded whatever we can experience in ourselves, in this fallen State of Nature : For *Adam* had the Spirit above Measure : And God, the Author of his Being, had dealt out the Powers of Wisdom and Understanding to him, with a liberal Hand ; so that, in all Respects, he was superior to an Angel of Light, although the younger Son of Heaven ; from whence I infer,

P R O P. I.

THAT Wisdom, Knowledge, and Understanding are the same in us, they originally were in *Adam* ; the same in *Adam*, they are in
in

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in the Angels of God ; the same in the Angels, they are in God himself ; who is thrice blessed for ever.

THESE three Attributes, of Wisdom, Knowledge, and Understanding, are founded in the eternal Reason and unchangeable Relations of Things ; and therefore can never vary, nor be different in one intellectual Being, from what they are in another : And hence it follows : That Truths, though they be in never so many different Minds, yet are not broken, multiplied, nor divided ; but are one and the same individual Truth subsisting in all the Understandings of the World : And therefore, as a learned Philosopher very well observes, Men could not possibly discourse together, perceive one anothers Meanings, and have the same Conceptions of Things in their Minds, if all did not partake of one and the same Knowledge, Understanding, and Judgment. Neither could one so readily teach, and another learn, were there not the same Ideas of Things impressed upon the Minds of both the Teacher and Learner : Nor could there ever be that divine Harmony or Unity of Sentiments, in the World, if the Souls of all Mankind were not derived from the same Source and Origine : And for this Reason, the Royal Psalmist tells us, *That * he fashioneth their Hearts alike.* Now if the Hearts of all Men are formed alike ; then it follows, that Judgment, Understanding, and Knowledge, must

* Psalm xxxiii. 15.

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be the same in Nature, though not in Degree, to every Man in the World.

BUT, because every Thing, that is perfect, must necessarily depend upon something that is infinitely perfect, in the same Kind; it therefore follows, that the particular perfect Understanding of *Adam* must necessarily be a derivative Ray of, or from that infinite and eternal Wisdom, that comprehends, within itself, the universal Reasons of all Things. This assuredly was the Prerogative of *Adam*, in his primitive State of Perfection: — Upon the Fall (as we shall see anon) Things indeed changed, but not their Principles: For Wisdom, Knowledge, and Understanding can never change: They are eternal, immutable, and self-subsisting Principles, superior to Matter, and all sensible Impressions; and independent of the arbitrary Will of Man: For no Mortal can ever change the immutable Nature of Things: He cannot by any arbitrary Power of his Nature make Good evil, or Evil good; nor can he alter the immutable Nature of Truth and Falshood; and make the one the other: No, they eternally preserve their own native Distinction, and are as immortal, as the God himself, that formed the World: For it was by the Compass of his divine Art, Wisdom, and Power, that he framed all created Nature; and established every individual Being upon the exact geometrical Proportions of Number, Weight, and Measure: From whence I infer,

P R O P.

P R O P. II.

THAT the same moral Laws are the eternal and unchangeable Standard of all the moral Actions, proceeding from the Agency of God, Angels, and Men.

GOD, without all Question, has revealed as much of this universal Law of Nature, for the Benefit of Mankind, as is consistent with the necessary State and Condition of his Creatures: That part of Natures Laws, that lie open to the View of our natural Faculties, and is discoverable by the mere Force of our natural Reason, we call the Laws of Nature. And for Men to square their Lives according to the Rules of Nature, and the Laws of Reason is nothing more than for them to live in their own Kind, as Beasts do in theirs, who only obey the natural Instincts of their Being; and act as, from these Instincts, they are prompted. And therefore Creatures under such Circumstances cannot properly be entitled to any future Happiness, as a Reward of their Actions: But Man, as he is, by Nature, endued with Passions and Affections, that depress him beneath the Standard of his Nature; so has he Reason and Understanding given him, to govern his Passions, raise his Affections, and sublime his Nature above the Baseness of Mortality, while he is obliged to continue in this mortal State of Life.

THAT

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THAT other Branch of the Laws of Nature, that was above the Reach of our natural Faculties to comprehend; and which God has been pleased to discover to us, by *Moses* and the Prophets, by *Christ* and his Apostles, we call Revelation: This is distinguished from the Laws of Nature, not so much, because it was above the Reach of our Faculties to comprehend; as because God has made them the Measure of our Duty, and the Rule of our Actions in Life.

AND, from the Sentiments of both sacred and profane Writers, it clearly appears, that the eternal Truths of God's Word are founded upon the eternal Principles of the Laws of Nature; for as the Royal Psalmist well observes, *ⁱ The Word of the Lord is right, and all his Works are done in Truth*; that is, in Equity and Justice, or according to the Course of Nature. And again, *² The Council of the Lord standeth for ever: His Judgments to all Generations*; that is, his Counsels and his Judgments are founded upon the eternal Reasons of Nature: And in Psalm cxix, he expresses himself thus: *Thy Righteousness is an everlasting Righteousness, and thy Law is the Truth*; or founded upon the unchangeable Law of Nature: And — *O Lord, thy Word endureth for ever: Thy Truth also remaineth from one Generation to another: Thou hast laid the Foundation of the Earth, and it abideth:*

ⁱ Ps. xxxvii. 4.

² Ibid. ver. 11.

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All Things continue this Day according to thy Ordinance, for they serve thee : I see, that all Things come to an End, but thy Commandment is exceeding broad. As if he had said, though Nature shall change her Course, and the very Elements, that compose her Being, be dissolved, yet the Principles upon which all Things subsist are grounded for ever, that is, are unchangeable and immortal.

NOR is this any way different from what *Cicero* has delivered in his Book *de Legibus*, above seventeen hundred Years ago : And, which, as he observes, was not only his own Thoughts upon the Laws of Nature, but the Sentiments of *Thales*, *Plato*, *Aristotle*, and all the great Philosophers among the Ancients. — “ According to the Opinions of
“ the wisest and greatest Men, says he, the
“ Law is not an Invention of human Under-
“ standing ; or the arbitrary Constitution of
“ Men, but flows from the eternal Reason,
“ that governs the Universe : And therefore,
“ the Rape of *Tarquin*, upon *Lucretia*, was
“ not less criminal, in its Nature, because
“ there was not then, in *Rome*, any written
“ Law that condemned such Violence. The
“ Tyrant was guilty of a Breach of the eter-
“ nal Law of Nature, the Obligation whereof
“ did not commence from the Time it was
“ written, whose Origine is as ancient as the
“ divine Intellect : For the true, the primi-

^a Cic. de Leg. Lib. II.

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“ tive and the supreme Law is nothing else
 “ but the sovereign Reason of the great God
 “ of Heaven and Earth. This Law, *saith he*,
 “ in another Place, is universal, eternal, and
 “ immutable. It does not vary according to
 “ Times and Places, nor is it different in suc-
 “ cessive Generations, but the same immortal
 “ Law is a Rule to all Nations; and under all
 “ Times and Changes, because it has no Au-
 “ thor, but the one only God who brought
 “ it forth, and promulged it”: And at last
 the same great Author concludes his Senti-
 ments upon the moral Law of our Being, in
 these Words. “ The universal, immutable,
 “ and eternal Law of all intelligent Beings,
 “ is, to promote the Happiness of each other,
 “ like Children of the same Father.”

FROM all which I deduce

P R O P. III.

THAT the same moral Laws of Nature
 were perpetually obligatory upon *Adam*, the
 Antediluvian Patriarchs, *Abraham*, the *Jews*;
 and will continue upon us Christians to the
 End of the World.

FROM what I have said in the former Se-
 ctions, and the above Quotations, it evidently
 appears, that the first Law delivered to the
Jews upon Mount *Sinai*, and written by God
 himself, in Tables of Stone, was but a Copy
 of that inward Law, engraven in the Heart of
Adam in Paradise, and transferred from him
 into

into the Hearts and Souls of all his Posterity: So that God, Angels, and Men, have the same Rule (and can have no other) to square their Actions by, that is, the eternal and unchangeable Law of Nature: For the Law being eternal and immutable, and the Measure of the divine Rectitude, must ever continue inviolably the same, and consequently could never possibly come under any Change in *Adam's* Fall. The Change, therefore, could only be in him and ourselves, whereby we all warped from this original Standard of our primitive Nature; and consequently from that original, or rather everlasting Righteousness of God.

BUT, besides these Laws, naturally flowing from the Nature of Things, God was pleased to try *Adam's* future Obedience by a positive Law, that, as it was reasonable, so it corresponded with the Nature of Things: For there was no arbitrary Will in God to make those Changes in Nature, that manifestly ensued upon the Fall: They assuredly were all the Effects of that forbidden Fruit upon *Adam's* Constitution. God did not lessen the Prerogatives of that first Man upon the Fall: His own Ruin was from himself, and therefore his Faculties were depraved by the Effects of the Transgression: That fatal Fruit blinded his Eyes, shackled his Will, and captivated his Understanding; so that every Thing was natural, although Objects, made a widely different Impression after that fatal Period, to what they did before.

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Now God knew beforehand, what Effects the Fruit would have both upon *Adam's* sensitive and intellectual Nature ; and therefore he forewarned him of the Danger, and plainly told him ; that, in the Day he eat thereof, he should surely die, that is, be deprived of the primitive Perfections of his Nature : This Change was the natural Effect of the Fruit, and not the Effect of the Law : And therefore, as the Law could not alter the Properties of the Fruit, its Effects must necessarily remain the same, they were before the Injunction : Thus it appears, that the Changes in *Adam*, whence Objects made a different Impression from what they did before, were in himself as well as external Nature.

BUT, fallen as we are, yet the more we square our Practice of Life to the Measure of these eternal Laws of Nature, the more we conform to the original Perfections of our primitive Nature ; the nearer we approach the moral Attributes of the Deity, the more we resemble that divine Image in which we were created ; and consequently, the more we partake of the Majesty of the divine Nature.

OUR *Saviour*, therefore, was the Victim sacrificed to recover us again to these divine Perfections, we lost in *Adam* ; and which the Laws of Nature could not restore us to without the divine Assistance : And upon these Grounds and Motives it is, that our *Saviour* commands the same Perfections in us, that

there is in the Deity: ^b *Be ye therefore perfect, even, as your Father which is in Heaven is perfect*; which Expression would have been highly improper, if there had not originally been a Perfection in Man's Nature, corresponding with the Perfections of the Deity: And if there was not again to be, upon the Resurrection to eternal Life, the same Perfections united to our Nature, that there was originally in *Adam*, upon his first Creation: For the Words, *Be ye therefore perfect*, &c. in divers very old Impressions of the Bible, stand thus: *Ye shall, therefore, be perfect, even as your Father which is in Heaven is perfect*: So that this Text seems to relate as well to those Perfections we shall be advanced to in the World to come, as those we obtain in the present State of Nature by the Assistance of the Holy Ghost: And the *Greek* equally favours either Translation, but rather falls in with this last, v. 48. Ἔσεσθε ἐν ὑμῖς τέλει, ὥσπερ ὁ πατήρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς τέλειός ἐστι. As if our Saviour had said; that though, through the Depravity of your fallen Nature, ye cannot now reach those sublime Perfections, yet the Time will come, in the Resurrection to eternal Life, when *ye shall be perfect, as your Father which is in Heaven is perfect*.

^b Mat. v. ver. 48.

S E C T. III.

Of the general Principles of Man's Redemption, as delivered in Scripture; and the Relation, Consent, and Agreement they bear to the Laws of Man's primitive State and Condition, as existing in Nature.

IN the two foregoing Sections we have seen the Truth and Veracity, the Unchangeableness and Eternity of Nature, the Laws of Nature, and their Correspondence with Man, both before and since the Fall; I shall now proceed to discover the Principles of our Redemption, and consider the Relation and Connexion they have with these Laws: And I nothing question, but that these covenanted Mercies of our God, afforded to Man from Revelation upon the great Event of the Fall, will most clearly appear to bear the same Date and Original with the former: And to be only Means, all along established in the Reason of Things by Almighty God, to refine our Nature, and to restore us to those Perfections we lost in *Adam*: For, between the natural Laws of Man's primitive State of Perfection, and the Laws of Grace in this fallen State of Nature, there is such an inseparable Connexion; that whosoever, in his Thoughts, Words, or Actions, transgresses the Limits of the one, necessarily over-

over-leaps the Boundaries of the other. I thought it a Thing most adviseable, to place these Laws of Nature and Grace, that is of the Redemption, here in the nearest Point of View to each other; that, like the Shades and Lights in Painting, their Force, Energy, and Contrast, might be better perceived; and the Understanding of the Reader more readily enlightened by their Comparifon.

THE Truth of God's Word must neceffarily ftand upon the Foundations of Nature, which comprehends the whole Syftem of created Beings, with the Laws neceffary for their regular Conduct: For, if we once difcharge the Principles of Nature, we fhall then have nothing left to found God's Word upon: And for this Reason, the Apoftle tells us, that the moral Law was a School-Mafter to bring us to *Chrift*: And in this Senfe, he declares the Law Holy, Juft, and Good. And upon thefe Grounds the Church retains the ten Commandments in her Service, as they are a moft excellent Compendium or Abridgment of this Law, which is of everlafting Obligation; and as much required of every Chriftian, as it was of every *Jew*, and every Gentile through the World.

THE Royal Pfalmift, on all Occafions of Exultation, is perfectly of this Opinion; and grounds the Law of God upon the Truth of the Principles of Nature. Speaking of the Law of God, he has thefe Words: *The Testi-*

^c Pfalm cxix.

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monies,

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monies, that thou hast commanded, are exceeding righteous and true : That is, perfectly corresponding with the Nature of Man, and the Reason of Things, as established in Nature : And, for the Eternity of these revealed Principles, holy David perfectly coincides with Plato, Aristotle, and Cicero, those great Luminaries of the Heathen World. In the hundredth Psalm, he gives this Reason, why we ought to lift up our Hearts to God in Praise and Thanksgiving : ^d For the Lord is gracious, his Mercy is everlasting, and his Truth endureth through all Generations, or through all successive Ages ; that is, his Grace, Mercy, and Truth, are eternal and unchangeable. And when he comes to speak of those happy Souls, that shall rest upon God's holy Hill, or enjoy the eternal Beatitudes of Heaven, he expressly limits those blissful Abodes to him, that is pure and righteous, in his Thoughts, in his Words, and in his Actions : So his Words import, ^e He that leadeth an uncorrupt Life, and speaketh the Truth from his Heart, and doeth the Thing that is right ; that is, that attempts to lead his Life, and govern his Actions, in this fallen State of Nature, as Adam and his Progeny were made to do in their primitive State of Creation. — And at last he concludes that excellent Psalm thus, Whoso doth these Things shall never fall ; that is, shall enjoy eternal Bliss and everlasting

^d Psalm c. ver. 4.

^e Psalm xv. ver. 2.

Happiness in the World to come. So far holy *David*.

Now, tho' there is no Law of Nature that points out the Redemption of Man, and the Manner how that great Event was to be brought about by the Death of *Christ*, yet there is a Law of Nature that plainly discovers a Conflict between the Members of our Bodies, and the Faculties of our Souls; and Reason will naturally enquire, how this Conflict began to exist; for we plainly feel that these Strugglings between these opposite Principles of Soul and Body strive to bring the Man into Bondage: And the same Reason, tells us, that these jarring Conflicts, in our Nature, could never be from the Beginning! For whatever was the primitive Law of our Nature, must be natural to the Constitution of the Body, and friendly to the Faculties of the Soul: And therefore, if the Concupiscence of the Flesh and other inordinate Passions Man feels within himself, had been originally the inherent Laws of our Nature, then Man could never have had any Consciousness of Sin, upon the Rise of these fleshly Motions: They might come and go, as they do in Beasts, without any Disturbance to the Mind: For it is demonstrable, that whatever was the original, inbred Constitution of our Nature, could never give any Uneasiness, or Pain to our Being; or make us conscious, that we had done amiss, in following these Lusts, and submitting to the Dictates of our Nature: And therefore, the same Reason that

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discovers this Sting in our Nature, tells us, at the same Time, that without a proper Assistance to rescue us from this Thralldom, it must necessarily be eternal : And the Light of Nature further assures us, that it is inconsistent with the Goodness of God to suffer this War of Man's Nature to be eternal : And that therefore, it is reasonable to suppose, that God has instituted such Ways and Means in the Nature of Things, as must be available for the removing this Clogg from our Nature.

THESE are all the Discoveries we are able to reach, from the Light of Nature, concerning this great Event of the Redemption : But if we consult Revelation, and examine the Accounts that *Moses* and the Prophets ; that *Christ* and his Apostles give of this grand Revolution of our Nature, we shall readily discover, both the Manner of the Fall, that first brought in this Opposition between the Flesh and the Spirit ; and the Methods plann'd out by Almighty God, for the Recovery of Man from his fallen State and Condition : And this Plan, thus revealed in Scripture, is plainly founded in the eternal Reason and moral Fitness of Things : For, in all its Circumstances of Duration and Justice, it appears to correspond both with Nature and the Laws of Nature, as delivered in the foregoing Sections.

WHOSOEVER attempts to discover the grand Mystery of our Redemption, ought, in the first Place, to consider how the Son of God came to be interested in the Affairs of Mankind,

kind, especially, as the great Medium of our Restoration: And, from a serious Reflection upon the Circumstances of the Fall, it will readily appear, that a Redeemer was necessary: And that, from the Dignity of Man's Nature, (as he was the Breath of God, and Partaker of the divine Nature) none but the Son of God could be of Value sufficient to make the Purchase.

Now, it appears, from divers Texts of Scripture, that the most wise God had designed the Redemption of Man, from all Eternity; even before the Mountains were brought forth, or ever the Foundations of the World were laid; and therefore we must begin our Enquiries very early, if we intend to comprehend the whole Mystery of this great Work: But, though the Contrivance of this Scheme of Providence was as unchangeable and steady as the everlasting Laws of Nature, yet the projected Order and Method of this great Mystery was executed in *Adam* and *Eve*: They were the first created Pair, from whom every Man, Woman, and Child, that ever were, are, or shall be in the World, even with *Christ* himself, was to descend; that so a Union and Conjunction might fitly be made with the Redeemer which was *Christ*, and the Redeemed which was Man; and without which Union, the Son of God could not properly be qualified to transact, with Justice, the great Work of our Redemption, according to the Course of Nature. From all which I infer,

P R O P.

P R O P. I.

THAT the general Principles of our Redemption, by the Blood of *Christ*, were fixed, resolved, and concluded upon, betwixt the *Father*, *Son*, and *Holy Ghost*, from all Eternity; and grounded upon the eternal Reason and moral Fitness of Things.

Now, it clearly appears, that this grand Mystery was stipulated between the Father and the Son, before the Foundations of the World were laid, by a most gracious Covenant explicitly declaring, that the Son of God should undertake for Man: And this Covenant is often in the *New Testament*, styled ^f *the everlasting Covenant*: & *The eternal Purpose, which he purposed in Christ Jesus our Lord: The everlasting Gospel*. All these Expressions plainly prove, that the Principles of our Redemption were eternal, and commensurate with the Laws of Nature, tho' the Plan itself was not executed till a proper Period of Time.

By these most gracious Words, we cannot conceive any other covenanted Conditions, but that the eternal God the Father required Performance of the future Laws, that should be imposed on *Adam*, the intended Creature; and in him, on all Mankind! To these Covenants were annexed the Promise of Life and Immortality in Case of Obedience, and the Penalty of Death and eternal Misery in Case

^f Heb. xiii. 20.

& Eph. iij. 11.

of Transgression : This is the Hand-writing that St. *Paul* so often refers to, which was against us, and which was done away upon the Coming of *Christ*.

To these Covenants the eternal Son of the Father re-stipulated and agreed ; that Man should either perform the said Laws, or so suffer : This we conceive to be the Sum of the Covenant, that God the Father transacted with the eternal Son ; and which, in divers Parts of Scripture, is fully attested by the Spirit of God : And doubtless, upon these Grounds, it was, that the Apostle calls Christ : ^h *The Surety of a better Testament*. This Engagement of *Christ*, as Surety for Mankind, was the sole Reason, why God the Son assumed our human Nature in the Fulness of Time, and became perfect Man ; and in that human Nature did actually perform the whole Law, or Covenant, for which he stood engaged ; and did also undergo a most bitter Passion and Death, as he himself often acknowledged was necessary ; and to whose Attestation all the four Evangelists frequently subscribe.

THIS Engagement of the eternal Son, as Surety for Mankind, occasioned those high and lofty Expressions of the great Apostle : ⁱ *He hath chosen us in Christ Jesus before the Foundations of the World*. ^k *And in Hopes of eternal Life, which God that cannot lie, promised before the World began*. Now this chusing us in *Christ*, and the Promise of Life ; and both before the

^h Heb. vii. 22.

ⁱ Eph. i. 4.

^k Tit. i. 2.

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Foundations of the World, can have Relation to Nothing else, but the eternal Purpose, Covenant, and Agreement, taken Notice of above, made between God the Father and God the Son, before the Creation : For to whom else could they be made, before either Man or Angel was in Being, but only to the eternal Word or Son of the Father ? and why to him, but only as he entered into that Covenant, and thereby became the Surety and Undertaker for Man ?

BUT, granting this to be agreeable to the Apostles reasoning, under the *New Testament* Dispensation, say some, yet there still remains a Question of the greatest Consequence to be resolved ; and, that is ; How the Obedience, Death, and Sufferings of *Christ*, can be satisfactory to the divine Goodness, for the Sin committed by Man ; and how consistent with the Attribute of eternal Justice ; seeing that God has so often declared, that one shall not be punished for another, especially an innocent or righteous Man instead of a guilty Person : For, according to the eternal Rules of Right and Wrong, and the immutable Laws of Nature, the same Soul that sins ought to suffer the Punishment due to the Offence : How, therefore, our Saviour could offer himself a full, compleat, and satisfactory Oblation for the Sins of the whole World, although innocent and clear of Guilt, is a Point of the greatest Moment to be fully cleared up.

To answer this Question, in the clearest Manner,

Manner, and give all reasonable Satisfaction to the Objection, we are to consider: First, that *Christ* and Mankind are not to be looked upon as two distinct Natures, but as partaking of one and the same human Nature: Nor are we to conceive his Death as properly the Death of one, instead of another, but as one put to Death, and making an Attonement for the Individuals of the same Nature: He as a Surety; we as principal Debtors; he as the Head, and we as the Members constituting the same Body. Now, it is plain (to speak in the Language of Compacts) that the Surety and the Principal are reputed but one Person in Law: And the Head and other Members constitute one and the same Body according to the Laws of Nature.

AND hence it follows: That the Covenant of Redemption, by a substituted Sacrifice, was agreeable to the Nature of Things. For the Sacrifice was not vicarious, as it related either to Man, as an Individual, or to Man, as partaking of the human Nature: For the Flesh, composing both the Individuals and the human Nature, was the same in *Adam*, in *Noah*, and in all Mankind, according to the wonderful Designation of Providence, that it was in *Christ*: Nor was this Cement, that united *Christ* with all Mankind, ever broke in upon, from the Creation of *Adam* down to this very Day: Had *Christ* assumed a Body, and not originally from *Adam*; a Soul, and not immediately from the blessed

^k Mor. Phil. Vol. I. Page 244, 245.

Virgin, then indeed the Sacrifice had been vicarious, as well in Relation to the human Nature itself, as the Individuals deriving from that Nature; and consequently, such a foreign Agent, no way related to our Nature, could not possibly have been a proper Attonement, according to the eternal Reason of Things.

BUT, in order, that the Work of Man's Redemption might appear to be contrived, not only with infinite Mercy, but also after the Pattern of exactest Justice, God at the Beginning so contrived the Laws and Materials of the human Nature, that the Redeemer and the Redeemed should be united in one original Lump, and constitute one human Nature: And, for this Purpose, the Father of Spirits, planted all the Bodies and Souls of both *Noah*, *Abraham*, *Christ*, and all Mankind, in that one first Man *Adam*, from whom both *Christ* and we have derived our Flesh and Souls: So that *Christ* must necessarily partake of the same human Nature, that sinned, although not of the same sinful human Nature: For had he not been innocent, and clear of all Guilt, he could not have attoned for Sin in the Flesh.

THE Sacrifice of *Christ*, therefore, was available with eternal Justice, for the Redemption of all Mankind, as he made a voluntary Surrender of his Soul and Body, derived from *Adam*, up to Death; I say, a voluntary Surrender, because had his Life been forcibly taken from him by any Violence, or Being, that had Power to deprive him of it, then

then his Death, as being unjust, could not be efficacious for our Redemption. And for this Reason, he frequently declares, ¹ *That he had Power to lay down his Life, and Power to take it up again*: And that no Man could involuntarily take it from him: So that in surrendering up himself to Death, and laying down his Life, there was no Injustice done: But as he died without Spot or Blemish; and in the same human Nature that sinned in Paradise, so it was redemptive for the Sins of all Mankind; and this according to the eternal Reason and moral Fitness of Things.

GOD always proportions the Causes to the Nature of those Effects, they are to produce: And the Necessity there was, that the eternal Son of the Father should himself be manifested in the Flesh, for the Restoration of fallen Man, plainly proves, not only the Greatness of Man, in his primitive State of Nature (and that he was superior to Angels, Arch-angels, and whatever was afore created by Almighty God) but it also clearly demonstrates the Greatness of his Fall, as we see him now in this fallen State of Nature: The mighty Stoop he made from what he was: For, from being a Son of God by Nature, as he was the Breath of God, he sunk down almost to the Condition of a lifeless Clod, a mere Lump of Earth, obscure and dark, and scarce upon a Level with the Beasts that perish.

¹ John xi. 17, 18.

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I KNOW it is the Sentiments of divers Writers ; that God, if he had so thought fit, might have accepted any other Sacrifice instead of his Son, or admitted *Adam* to Favour and Acceptance, without any expiatory Sacrifice for his Sin : But to these Positions I beg leave to observe ; that God could not, consistent with eternal Justice and the Nature of Things, accept of any other Sacrifice, than the Death of his own Son : For as Man was the Breath of Life, and a Partaker of the divine Nature, so it was necessary, that the Son of God should assume the human Nature, if he would expiate for the Sin of Man committed in that Nature : Besides, if any Attonement could have been available, according to the eternal Reason of Things, then undoubtedly he would have spared his own Son, and not have delivered him up to such a painful, ignominious Death, for the Redemption of us all.

THE very Word Redemption signifies a Restoration, or the Renewing of our Nature : And before we proceed further, it will, I think, be highly necessary, that we state a true Notion of the Redemption ; and consider what is implied in that Term, as it relates to the Recovery of Mankind. To redeem, therefore, according to the natural Import of the Word, does not only signify, to take a Man out of Slavery ; but it also implies, a Restoration to the same State, or at least, to the same Freedom of Nature he enjoyed, before the Course of Accidents happened, that gave Cause to his

Captivity :

Captivity : According to this Notion of Redemption, our Saviour, if he will redeem Man, must restore to him the same Prerogatives he should have enjoyed, in case *Adam* had never fallen, as that was the State to which he was originally created.

AND, in the Redemption of Mortgages, where Lands and Tenements, and not the Bodies of Men, are the Objects of Redemption ; there our Laws have provided, that the Mortgagee shall be impeached of Waste, and obliged to make good all the Damages the Lands have suffered, during the Time they were under his Occupation, in case they have been surrendered up to him, for his Use and Security : So that Redemption, in the General, signifies, to put a Man into the same Circumstances he was in, before the Invasion of his Liberty.

THE Word *Redemption*, in a Scripture Sense does not merely signify to take the Party redeemed out of Slavery, but it implies somewhat positive to be done, in Favour of him that was in Bondage to another : And for this Reason, I shall proceed to examine the Evangelical Sense of the Word. — To redeem, according to the Gospel Dispensation, if I understand it right, presupposes these three Things: First, that the Nature to be redeemed was once in a State of Perfection and Happiness. Secondly, that he was deprived of these glorious Privileges, either by the Secret or open Assaults of his Enemy: This was *Adam's* Case: He

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lost this sublime Happiness by the artful Cunning of his and our mortal Enemy, and sunk down from his high exalted Nature, to what he after was in this fallen State of Things. Upon this Crush, a Redeemer, by the Goodness of God, is promised, who was to free him and all Mankind ; but from what ? Why ! from the Bondage of Sin, of Misery, and of Death, that he was subject to from the Fall : And to reinstate him again into all the Privileges he lost upon that fatal Trespass ; that is, to advance him to be a Son of God again by Grace, as he was, in his first Creation, a Son of God by Nature : For so St. *Luke* treats him in his Genealogy of *Christ* : ^m *Who was the Son of Seth, who was the Son of Adam, who was the Son of God.*

Now, if he was a Son of God, according to his original Creation, he must be so, either by Grace or Nature : But he could not be so by Grace, because Grace, as such, did not devolve upon the Individuals of the human Nature, till after the Resurrection of *Christ* : If he was therefore a Son of God, he must be so by Nature. Besides, the Apostles never mention the Advancement of our Nature, even when they are speaking of the highest Exaltation we are to attain by the Covenant of Grace ; but only that our Spirit be renewed in the Image of him, that created *Adam* ; that is, of God : Which implies : That we

^m Luke iii. 38.

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endeavour to act in Obedience to the Spirit of the Gospel, whereby our Nature will more nearly correspond, with the Nature of the Deity.

IT is true, indeed, the Angels, in divers Texts of Scripture, are called the Sons of God; but this is in an inferior and more limited Sense of the Words; as they enjoyed, by their Creation only the Attributes of Wisdom, Knowledge, and Understanding, which are the same in them, they are in the Deity. But not so Man: For the essential Spirit of God was united to *Adam's* Nature upon his Creation, whereby he became a Son of God by Nature, as the Angels were by the Grace and Favour of their Creation.

THIS great Mystery of the Redemption was gradually revealed and unfolded in a Series of Generations or Ages; all of which may most properly be reduced to three grand Periods: The first was to *Adam* upon the Fall, when a Saviour was promised to fallen Man, in these Words: *"The Seed of the Woman shall bruise the Serpent's Head."* It was Faith in this Promise, that saved those that were pious, holy, and good, in the old World. Secondly, this Promise was more explicitly revealed to *Abraham*, where God assures him, *"That in his Seed all the Families, Kingdoms, and Nations of the Earth should be blessed:"* This Blessing clearly appears to respect the whole World. But lastly, God made a fuller Revelation

ⁿ Gen. iii. 15.

^o Gen. xii. 3.

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of this great Mystery to *David*, as the *Messiah* was more immediately to descend from his Loins: This holy Patriarch, when he is going to open his Mouth in deep Wisdom, plainly points out the wonderful Mysteries of the Redemption; and how far it was above the Reach of mere Man to accomplish. ^p *But no Man, saith he, can redeem his Brother (or the Individuals of the human Nature) nor give a Ransom to God for them: For it cost more to redeem their Souls; so that he must let that alone for ever.* — What Expence or Cost can we conceive the Royal Psalmist to mean, that rendered the Value of the human Redemption so exceeding precious, but the Blood of the Son of God: And how came this high Price to be set upon the Ransom of Man, but that there was Nothing in Nature of the same Value with himself. However, this holy Man goes on to assure us, that the Price was not only infinite in Value, but also, that the Purchase comprehended the whole World, as clearly appears from his following Sentiments. ^a *All Kings shall fall down before him: All Nations shall do him Service; and all the Earth shall be filled with the Majesty of his Glory.* He particularly points out the Gentile World, that were to receive Deliverance through Christ. ^r *The Kings of Tharsis and the Isles shall give Presents. The Kings of Arabia and Saba shall bring Gifts.* Nor was

^p Ps. xlix. 78.

^a Ibid. lxxii. 11.

^r Ibid. lxxii. 10.

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the Extent and Enlargement of *Christ's* Kingdom only, to be universal, but it was to comprehend all the various States and Conditions of Men. [†] *High and low, rich and poor, one with another.* The Slave as well as the Lord; the Beggar equally with the Prince; and the Servant was to partake of the same Privileges with the Master: How justly, therefore, may we conclude, [‡] *That all the Ends of the World have seen the Salvation of our God.*

AND thus, all along, we do not only make it probable, that this was the Scheme of Providence; but we demonstrate the Greatness of *Adam*, under his primitive State of Perfection, from the Greatness of the Person necessary to restore him upon the Fall: The Greatness of the Sin he committed, from the Greatness of the Sacrifice necessary to atone; and the universal Effects of the Offence, from the Universality of the Redemption.

AFTER all these Proofs, of the Extent and Latitude of *Christ's* Kingdom, I should be glad to know, what the Infidels of our Times would have, what it is they desire and labour after: And what kind of Proof they demand to prevail with them to embrace the Gospel Dispensation: Here the Royal Psalmist proclaims the Universality of *Christ's* Kingdom; and declares, that her Extent comprehends all Mankind; and that her Limits are co-extended with the Boundaries of Nature herself.

[†] Ps. xixix. 2.

[‡] Ps. xcvi. 4.

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GIVE me leave here to close this Section by recapitulating, as briefly as I can, the chief Sentiments contained in the preceding three Sections: I observe, that here are the Laws of Nature and the Principles of Grace, both conspiring to speak the same Things, expressing the same Sentiments, and labouring with united Means to accomplish the same End. Both *Greeks* and *Romans* were of Opinion, that no thorough Reformation of Mankind could ever effectually be promoted, without the Interposition of a Deity. — You may, says *Socrates*, give over all Hopes of reforming Mens Manners, till God shall be pleased to send some superior Person, whose Authority may add a Sanction to his Precepts: *Plato* adds, that whatever is set to Rights, in this evil World, can only be effected by the Interposition of Providence: And *Cicero* concludes, that there never was any great Genius without a divine Inspiration.

AND thus we have *Socrates*, *Plato*, and *Cicero*, all agreeing in their Sentiments with *Moses* and the Prophets, with *Christ* and his Apostles, to establish the Laws of Nature, and elevate us to those Perfections, we originally had in *Adam*, before there were, either moral or natural Evil in the World.

SECT.

S E C T. IV.

Of the Excellency, Dignity, and eternal Subsistence of Man, according to the Principles of his first Creation, or State of Perfection in Paradise: And of the Prerogatives Adam enjoyed, when compared with the Angels of God.

IN the former three Sections we considered Nature herself, and what is properly implied by that Term; the Laws of Nature, relating to our own Being; the Principles of our Redemption; and the Correspondence they have, both with each other, and the eternal Reason and moral Fitness of Things: We shall now proceed, to discover whether the Dealings of Almighty God with Man, through all the Periods of his Existence, have a necessary Connexion with these Laws: For it will little avail us: That the Principles of Revelation exactly tally, in every Respect, with the Laws of Nature; unless the Transactions of God with Man, grounded upon these Scriptures, be themselves also corresponding with the same Laws.

FOR the Revelation did not give these Transactions Existence: It only declared those Things to Man, as existing in Nature, that were above the Reach of his most enlarged,

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natural Faculties to comprehend, unassisted by that divine Light : For we were chosen in *Christ Jesus*, before the World began : And the Lamb of God was slain from the Foundations of the World ; only God was pleased, in Time, to reveal these Things to us, for the fuller Assurance of our Hope.

IT must indeed, on all Hands, be confessed, that the constituent Principles of the human Nature are Points so extreamly mysterious, that the Experience and Observation of almost 6000 Years, have been able to let us but a very little Way into the Nature of these Powers, that compose this Miracle of Nature, Man, although the most consummate Judgments have, in every Age, laboured their Faculties, to unvail the Secrets of his Constitution and Make : And though this naturally discovers to us, that a thorough Knowledge of the Oeconomy of the intellectual World, is extreamly difficult to acquire ; yet this does not so much arise from the Imperfection of our rational Powers, in this fallen State of Nature, as the wrong Application of our Faculties to gain the Materials of that Knowledge. However, I am fully persuaded, that, by a right Improvement of our natural Reason, joined with Revelation, so far of the Principles of both our primitive and fallen State of Nature, may be discovered, as shall render all the Dealings of God with Man one consistent Scheme of Things, worthy of the great Creator of Heaven and Earth.

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MEN, generally, have entertained very low and mean Conceptions, of the human Nature, and have not rightly considered, that all the most secret Springs of Man are wound up, and set a going by the Wisdom of the Deity: And, that the whole Chain of second Causes, from the Foundations of the World to the Consummation of all Things, are only the Effects of his Providence; and the Laws he has conferred upon different Agents, for carrying on the Oeconomy of the Universe. He knows, at one View, all the Foldings of our Hearts, the Doublings of our Thoughts, and the very Composition of our Nature so well, that he can accomplish his eternal Purposes, and bring about whatsoever he is pleased to effect, without putting us under any Force, or laying the least Restraint upon the Freedom of our rational Nature.

THE genuine Tendency of a reasonable Soul still aspires to the utmost Bounds of all Enquiries. Her Desires are commensurate to the whole extent of Being in the Universe; and she attempts to grasp at what Knowledge can be had of God, of Providence, and all created Nature: And those Things that she cannot reach by the Vigour of her own native Faculties, she strives to be ascertained of, by the Assistance of divine Revelation.

THERE is no Pleasure so great, as to be able to stretch our Thoughts, from one End of the World to the other: This enlarges the Mind, animates the Faculties, and enables the Soul
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to pause over the Spaces, the Transactions, and all the great Events, that happened to the Patriarchs, the Prophets, and Philosophers, in the various Ages of the World. Nor can any Thing give a more exquisite Relish to the most refined Taste, than to be able to prove, that this Scheme of Nature is consistent, in all its Parts, with Revelation. This is the grand Drama, and the surprizing Scheme of Providence thoroughly revealed in Scripture: And, but for this Revelation, never could have been discovered, by the most profound Sagacity of either Men or Angels.

WE must take Things in their full Extent and Latitude; trace them from their Origine, view them in their various Changes, and multiplied Successions; and never lose Sight of them, till they are absorpt in the Abyss of Eternity, if we would plan out one uniform Scheme of God, of Nature, and of Providence, and prove that Scheme consistent, in all its Parts, with the eternal Reason and moral Fitness of Things: Because, it is certain, that the End of Man's Creation had a Means, and that Means, a pre-existing Cause, in the Order of the divine Prescience; and that pre-existing Cause, we can conceive to be no other, than the Fall of the apostate Angels: From whence I shall deduce the following Proposition.

P R O P.

P R O P. I.

THAT it is reasonable to believe, that the final Cause of Man's Creation was the Sin or Apostasy of the fallen Angels: And, in Consequence of that Position, that his Progeny was intended to re-people those happy Abodes of Bliss and Immortality, vacated by the Defection of those fallen Spirits.

Now, to discover any reasonable Account concerning the Origine of the human Nature; How Man came first into Being; What he was in his original Creation; How he came to be such a Creature, as we now find him; what Changes he has already undergone; and what further Alterations he is still to suffer, are the great Points that imbaras this Enquiry: These mighty Secrets, who can resolve? What Books shall we read? To whom shall we have Recourse for our Information? If we go back to the antient Philosophers, their Works are stuffed with the most absurd and improbable Opinions. If we search into Nature, she is universally silent; and neither discovers the least Traces of her own Existence, or that of Man. What then remains to be done, amidst this Cloud of Darkness and Obscurity? Which Way shall we turn? What Course take? And how extricate ourselves from these perplexing Difficulties, that on every Side, surround us? Under this bewildered State let us examine the Book of God; and if this Book entirely answers all the Objections against Man's Creation, Fall, and the Re-

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demption ; if it removes all the Difficulties that oppose the Providence of God, and his Government of the World, and contains all the internal Marks of a Revelation worthy of God, then I think its Doctrines ought to be embraced, as the infallible Oracles of Heaven.

IN this Book we discover that the Angels were created before Man : That they were pure, immaculate Spirits, of great Power, Might, and Authority. I confess, that Nature herself is silent, as to their Creation : But then let the *Sadducean* Infidels never so strongly deny the Existence of these spiritual Beings, yet an Affirmation, from a Believer equally strong in Favour of their Existence, equally balances the Force of their Negation ; so that both Parties in this Particular are upon a Level. But then, though Nature herself is silent, as to their Existence or Non-existence, yet the Reasons of Nature are entirely on the Side of the Believer : For it is not possible to conceive, that the several Classes of intellectual Beings can break off at Man, as we have clearly discovered in the^u foregoing Pages : But not only the Reasons of Nature are on the Side of Believers, but the greatest and wisest Philosophers, *viz.* *Pythagoras, Socrates, Plato and Cicero*, all subscribe to our Opinion, which give the highest Probability to the Truth of their Existence : And if we add, to the Weight of these traditionary Sentiments, the Authority of divine Revelation, then the Proofs are so glaring, that

^u *Vide* Page 48, 49, 50.

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I see not how their Truth can be contested by any reasonable Man: For here are the Reasons of Nature, the Opinions of the Philosophers, and the Authority of divine Revelation, against the trifling Negation of a silly Infidel, that has neither Nature, Reason, nor Authority, to support it. The ancient Philosophers believed *Demons* or *Genii*, both Good and Evil, and were fully persuaded of their Existence: Now how came they to be Evil but from the Fall; and how came their Fall, but from transgressing the Rectitude of their Nature?

OF a Breach, amongst the Angels of God, there are sundry Scriptures in this Book of *Revelation*, that inform us; how *Lucifer* or *Satan*, once an Angel of Light, began the wicked Conspiracy: How, being chief of the Thrones above, he seduced Myriads of Angels to revolt from Obedience to their Creator: That, upon this Confederacy and Rebellion, they fought with *Michael* and his angelick Host, and were overcome: That, upon this Conquest, they were, by the just Judgment of God, divested of all their celestial Nature and divine Perfections; and from that Moment commenced wicked, infernal Spirits.—This Pride, Ambition, and Rebellion of *Satan* and his Associates, are very particularly set forth by the Apostle, in these Words: * *And there was a War in Heaven; Michael and his Angels fought against the Dragon, and the Dragon fought: and his Angels, but they prevailed not.*

* Rev. xiii. 7, 8, 9, &c.

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BOTH St. Peter^y and St. Jude^z subscribe to the same Doctrine. *The Angels*, say they, *which kept not their first Estate* (or the Rectitude of their Nature) *but left their own Habitations, be bath reserved in everlasting Chains under Darkness, unto the Judgment of the great Day.*

THESE are plain Proofs of their Confederacy, Rebellion and Expulsion; but to search further back into the Origin of Things; to attempt to discover the mysterious Causes of their Fall, would be wading too far into the Secrets of God and Providence, and stretching our Thoughts into an Abyss, where we should have neither Nature, Reason, nor Scripture to rest upon.

Now, if there was a Fall of the apostate Angels, according to the express Words of Revelation; If *Satan* and all his Hosts were driven out from Heaven for their Ambition, Pride, and Rebellion: If Man was created in Consequence of that Expulsion; then it necessarily follows, That he could not be eternal, according to the Sentiments of both *Aristotle* and divers ancient Philosophers, but must necessarily be created in Time. From whence I deduce

P R O P. II.

THAT it appears consonant to both Reason, the Nature of Things, and divers Texts of the *Old* and *New Testaments*, that Men were not eternally produced into Being, by successive Generations, as we perceive them

^y 2 Pet. ii. 4.

^z Jude Epist. v. 6.

in the present State of Nature ; but, that *Adam* was created by the Wisdom and Power of God, and not begotten according to the ordinary Course of Generation.

I know, that the Sentiments of divers Moderns, as well as of some Ancients, lead them to believe, that the World is eternal in all its Parts ; and that Mankind have been eternally existing, and succeeding each other by eternal Generations, in the same Manner as we perceive them in this present State of Nature : But the eternal Existence of the World, and the eternal, successive Generations of Mankind in Consequence of that Existence, are Opinions so monstrously extravagant and absurd, that it is surprizing to think, that so wise a Man as *Aristotle*, would ever suffer them to enter his Thoughts : For to say, that Mankind were eternally produced into Being, in the same Way they now are propagated in the World ; is, in Effect, the same, as to say, that Men were eternally Infants, eternally young Men, and eternally Decrepits : And that Generation, Corruption, and the various Periods of Age are of the same Date and Original.

Now, upon these Grounds, there must necessarily be Divisions in Eternity ; and one Eternity twenty, thirty, or forty ; sixty, seventy, or eighty Years older than another Eternity ; which is a Contradiction so flagrant, that nothing in Nature can be more so : For certain, I am, that Things everlastingly existing, could never come under the Notion of Change, or
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the Regulation of Time, as all Things, in this sublunary World, are manifestly perceived to do; which is a most convincing Argument of their Creation, and that they began to exist in Time and were not eternal.

FOR whatsoever was eternally existing *a Parte ante*, must necessarily continue, eternally, the same *a Parte post*; and run an even and uninterrupted Course, through eternal Ages yet to come. Man, therefore, can never have been this eternal existent Being, in the Manner he is now propagated, because the Modes and Changes of that very Being, implies a Contradiction to the Idea of eternal Existence; unless we could conceive him, as I observed above, eternally a Child, eternally a Man, and eternally subject to Death and Corruption, which is an Absurdity so gross, that it bids Defiance to common Sense; for it is absolutely impossible, in the Nature of Things, that any Man, Woman, or Child, that eternally was such, should ever change their State; return to Death; or resolve into Corruption; and so cease to be, in Time, what they eternally had been.

THE Truth of all is: That, at first Sight, it appears ridiculous to apply the abstract Terms of Infinity and Eternity to Beings, in themselves, subject to Beginnings and Endings; to Alterations and Changes: Because if we take a View, not of Man only, but of all the Parts of this terraqueous Globe, we shall discover nothing else but Periods, Alterations, and

and Changes, which plainly contradict the Perpetuity of this mundane System: Besides, had the World itself, and Man the Lord of this Creation, been infinite and eternal, with the same Degree of Knowledge, that now exists amongst Mankind, then, there must have been, as a first Principle, an eternal Knowledge in the World, of its own eternal Existence, which certainly would necessarily have prevented all Disputes about this intricate Matter.

I MIGHT here enlarge upon this Article, with Proofs taken from the Nature of Things, as they relate to the Beginning and Progress of Arts, and the Increase of Men upon the Face of the Earth: For had it been eternal with the same Number of Men and Women, that now sojourn in the World; and nothing in Nature to interrupt the Laws of Procreation; then this Increase, according to the known Augmentation of the Species, in any long Period of Time, must have overspread the whole Earth, infinite Ages ago; which is a manifest Demonstration that the World could not be eternal, as this Word implies an eternal Duration of Existence.

FROM the foregoing Reasonings and Reflections, upon the Nature of an eternal Existence, I shall draw these necessary Conclusions. — That the World was not eternal, but created in Time: And that the first Man was named *Adam*, and produced into Being after Almighty God had finished all the other Parts

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of the Creation, and adorned this World with every Thing necessary for his Reception, as appears from divers Passages in Scripture. And from whence I infer

P R O P. III.

T H A T it is reasonable to believe, that God, upon the primitive Creation of our first Parents, necessarily communicated to Man the same glorious Principle of the Spirit, that is re-united to his Nature since the Redemption.

T H I S Proposition relates to Man's Nature, under a double Capacity: And, if well reflected upon, will let us into those Perfections and Graces, that God was pleased to confer upon *Adam* in his original Creation: And, therefore, the best way to get a clear Knowledge of those Prerogatives of our first Nature, is to consider what we are, since redeemed by the Blood of *Christ*, and what we shall be in the Resurrection to eternal Life, when our vile Bodies shall be changed like unto *Christ's* glorious Body; and we capacitated to enjoy endless Ages, in communion with God, and all the holy Angels of Heaven.

T H E Generality of Writers allow *Adam* to have been created with very high Prerogatives; and own, that he lost much of the Nobleness of his Nature by the Fall: But the Misfortune of all is, that few of these Gentlemen have traced him from his Original, viewed him in his multiplied Successions, and considered him
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in those great Events, that happened in divers Periods, that have passed since his first Creation: For, in the Course of these Pages, it will manifestly appear, that the human Nature, by the wonderful Providence of God, has been preserved invariably the same, from the Fall to this very Day. This Preservation of the Unity or Identity of human Nature, in those infinite multiplied Successions of Individuals from *Adam*, was absolutely necessary to compleat our Redemption in *Christ*, as will more clearly appear when we come to handle that Subject in particular.

Now, if we reflect ever so little upon the *New Testament* Dispensation, we shall quickly perceive, that both *Christ* and his Apostles advance the Nature of Man above all other created Beings. *St. Paul*, treating of the Dignity of the human Nature (even under this fallen State of Things) after he had received the Gift of the Holy Ghost, expresses himself in Words of a very high Nature. * *But, by the Grace of God, saith he, I AM that I AM:* This perfectly corresponds with that Passage in *Exodus* ^b, where God uses the same Expressions, to set forth his infinite Wisdom, Power, and Glory to *Moses*; and which would have been Blasphemy, if the essential Spirit of God had not rested upon the Apostle: How dare any Mortal, though in the highest Favour with his Maker, presume to use the very same

* 1 Cor. xv. 10.

^b Exod. iii. 14.

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Words, that God himself made use of to unvail his Glory to *Moses* the greatest of Prophets : Was there no other Being in Nature, neither Angel, Arch-angel, Cherubim, nor Seraphim, to whom the Apostle could liken himself? Certainly none ; for these were all of a different Nature, and did not reach that sublime Idea, that the Apostle knew he was advanced to, since his Reception of the Holy Ghost.

BUT the Apostle pursues the same Argument, and, through all his Epistles, takes divers Occasions to magnify the Dignity of the human Nature. ^c *What, saith he, know ye not that your Body is the Temple of the Holy Ghost, which is in you, and which you have of God ?* And again, ^d *For ye are the Temples of the living God.* Besides, the Apostle never speaks of the Advancement of our Nature, by the Redemption of *Christ* ; but of the *Renewing of our Minds ; the renewing of the Spirit, and the renewing of the Holy Ghost* ; all which Expressions plainly imply, that they were not Favours newly given to Man, but Favours, that he originally had in *Adam*, were lost upon the Fall ; and, now, were to be renewed upon the Redemption, purchased by *Christ*. And hence, it appears, consistent with the eternal Reason and moral Fitness of Things, that we should, by this Redemption, be reinstated into every Happiness and Perfection we should have possessed through *Adam* (as an

^c 1 Cor. vi. 19.

^d 2 Cor. vii. 16.

Individual deriving from his Nature) in Case he had never fallen : And upon these Grounds and Reasons I shall beg leave to deduce the following Proposition.

P R O P. IV.

T H A T whatever Degrees of Glory Man's Nature is to be advanced to in the Resurrection to eternal Life, the same or equivalent should *Adam* have eternally continued to enjoy, in Case he had never fallen.

As the former Proposition related to the Dignity of *Adam's* Nature, both before the Fall, and since redeemed by the Blood of *Christ* : So this concerns the Perfections and Glory, that he both originally had, under his primitive State of Creation, and shall again have, united to his Nature, upon the Resurrection to eternal Life.

Now, in the sacred Pages of the *New Testament* we have a most glorious Idea, of what we shall be in the Resurrection from the dead : Our Saviour assures the Apostles, *That when the Son of Man shall sit on the Throne of his Glory, then, they also shall sit upon twelve Thrones as Viceroyes, judging the twelve Tribes of Israel* : St. Paul, in Expectation of the same glorious Reward, thus expresses himself with Joy : * *Henceforth there is laid up for me a Crown of Righteousness, which the*

* 2 Tim. iv. 8.

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Lord, the righteous Judge, shall not only give to me, at that Day, but to all that love his Appearance. ^f *St. James calls it A Crown of Life :* ^g *St. Peter A Crown of Glory, that fadeth not away ; that is, eternal and unchangeable.* But *St. Paul* discoursing to the *Corinthians*, concerning the Danger of their factious Appeals, from the Consistories of the Saints, to the Courts of Unbelievers, uses an Argument of a very high Nature, to persuade them to compose their little litigious Quarrels: ^h *What, saith he, do ye not know, that the Saints shall judge the World? And if the World shall be judged by you, account ye yourselves unworthy to judge the smallest Matters?* And, in the very next Verse, he raises the Dignity and Glory of our Nature, above all the subordinate Powers of Heaven and Earth: ⁱ *Know ye not, that we shall judge Angels, how much more the little trivial Things, that pertain to this Life?* Here the Apostle evidently sets forth, in the most affecting Terms, the Dignity of that Glory we shall be advanced to, in the Resurrection to eternal Life.

THESE Reasons of the Apostles, discover to us, both the Dignity and Stability of our Being in that future State of Glory: And tho' God has not been pleased expressly to reveal to us, what *Adam* was in Paradise, before the Fall ; yet we know from the sacred Pages themselves, that he was created in the Image

^f Jam. i. 12.

^g 1 Pet. v. 4.

^h 1 Cor vi. 2.

ⁱ Ibid. iii. 4.

of God, pourtrayed in his Likeness or Similitude, and made to be ^k *an Image of his own Eternity* : ¹ *For Righteousness is immortal* : This exhibits to our View a grand Idea of what he was, since no other Creatures could boast so noble a Privilege, nor derive their Being from so high an Original. He not only had the Image of God impressed upon his Nature, but the very Spirit of God infused at the same Time : So that *Adam* did not resemble the divine Perfections, as a lifeless Image of Block or Marble represents the Lineaments or Features of Man, but he was created the perfect living Image of the everliving God. This is all deducible from the very Text itself ; and they that deny this, must necessarily deny the very Words and Sense of Scripture. From whence I infer

P R O P. V.

THAT *Adam* (as constituted the original and universal Parent of all Mankind) consisted of a most glorious System, of corporeal Organs, which the divine Artist formed of Materials derived from the Earth : An immortal, intellectual Soul, derived from the divinely inspired Breath of Life, and an immortal Spirit, whereby he partook of the Sanctity of the divine Nature of God himself.

^k Wisdom ii. 23.

¹ Ibid. i. 15.

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FROM the two preceding Propositions, that discover to us the Nature, Dignity, and Immortality of Man, and the Glory he shall be advanced to in the Resurrection to eternal Life, I proceed to consider, what he necessarily was under the primitive Laws of his Creation : For sure I am, that the Redemption of the human Nature, by the Blood of *Christ*, can be looked upon in no other Light, but only as an Effect necessarily flowing from the Causes of the Fall, and which was intended by our merciful God to restore us to our primitive selves.

NOW, Man is that God-like Creature, which the divine Architect was pleased to produce last, as the supreme Essay of his Skill ; not willing to raise him into Being, till the Creations, preceding his Birth, were completed : And, tho' it plainly appears, that the *FIAT* of the Creator brought all other Species of Creatures to exist ; and the Breath of his Power, that Moment, gave them the several Perfections of their Natures, when he bid them to be ; yet when Man ! — I say, this lordly Creature, Man, was to have his Birth, the whole cabinet Council of Heaven was, as it were, to be summoned, to deliberate upon this great Event : For the Solemnity of his Creation is ushered in thus : ¹ *Let us (saith God) make Man in our Image, after our Likeness ; and let them have Dominion over the Fish of the Sea, and over the Fowl*

¹ *Gen. i. 26.*

of the Air, and over the Cattle, and over all the Earth. There is no Question, I think, to be made, but that this Passage (*let us*) implies, that the sacred Trinity did co-operate in the Production of Man.

I AM very sensible, that divers learned Men conceive of these Words, ^m *Let us make Man in our Image, &c.* as if they related to a Form of Speech, suited to the Grandeur of the eastern Monarchs in their Manifestoes and Declarations to other Princes or their own Subjects; and did not relate to Persons as the proper Sense of the Pronoun *us*, seems visibly to imply: But St. *Luke*, I think, has sufficiently cleared up the Sense of this Passage, and plainly discovered, that the Point in Question must necessarily relate to Persons, and could not possibly accord with the Forms or Modes of Speech; since it evidently appears, from the Sense of the Text, that the same sacred Three, in the undivided Trinity, were equally necessary to renew Man's Nature after the Fall, that were requisite to produce him into Being upon his first Creation: For the Angel expressly tells the blessed Virgin, ⁿ *That the HOLY GHOST shall come upon thee, and the POWER of the HIGHEST, that is, GOD the FATHER, shall overshadow thee: Therefore THAT HOLY THING, that is, the WORD, which shall be born of thee shall be called the SON of GOD.* And hence it is

^m Gen. i. 26.

ⁿ Luke i. 35.

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as plain, as Words can speak : That, in these two Creations, the same Almighty Power exerted itself : The same sacred Influence was necessary, and the same Tri-une God contrived and executed the Plan, as well of Man's first, as of his second Creation by *Christ* : For our Redemption is called *a new CREATION* : And the Apostle expressly tells us, That we are *created a new in Christ Jesus* : And for this Reason, St. *Paul* calls us *a new Lump, derived from Christ*, in Contradistinction to the old Lump we received from *Adam*.

THUS, the Evangelist explains this adorable Mystery of the Incarnation, whereby it is demonstrated : That the Institution and Restitution of Man's Nature were accomplished by the same Powers, brought about by the same Means, and grounded upon the same eternal Principles of God and Nature : And thus it appears, that to redeem this little, trifling, insignificant Creature-Man, as Dr. *Burnet* styles him, not only the *WORD* must become Flesh, and vail himself under the passive Materials of our fallen Nature ; but, that both the eternal Father and the eternal Spirit must concur to effectuate this Operation.

Now, lest the Deformity of his Nature upon the Fall, and the Changes that ensued upon the Transgression, should make it a Question with some light Wits, in future Times, whether, in his first Creation, he received the Impression of the divine Image of
God,

God, this is again twice repeated in the very next Verse : ⁿ *So God created Man in his own Image : In the Image of God created he him : Male and Female created he them :* And hence it plainly appears, that Man, in his first Creation, was modelled or pourtrayed after the immortal Image, Likeness, or Similitude of God his Maker : And that Dominion or Sovereignty was given to him over all the Earth, and every Thing that lives.

THUS far concerning the general Idea of Man's Creation : But in the next Chapter, the Process is more particularly set down, in these Words : ° *And the Lord God formed Man of the Dust of the Ground, and breathed into his Nostrils the Breath of Life, or Lives* (for I am informed the Hebrew Language expresses it by a substantive Plural) *and Man became a living Soul*, or a Soul that had Life or Lives in itself, that is, a Power to propagate immortal Life unto all the successive Generations of Men, that were to derive from *Adam*. By this second Rehearsal of the divine Proceedings, in the Creation of Man, it clearly appears, that God the Father first formed the Members, disposed the Limbs, and finished the several corporeal Organs for that divine Image which the Body was about to receive from the Breath of God the Son, according to *Job* : ^p *The Spirit of God bath made me : And the Breath of the Almighty bath given me Life.*

ⁿ Gen. i. 27.

° Gen. ii. 7.

^p Job xxxiii. 4.

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AND though *Moses*, in describing the History of *Adam's* Creation, had chiefly in View the Dignity of his Nature, and his Descent from the Deity; yet, without all Controversy, he was at first created with Spirit, Soul and Body: And this Distinction *St. Paul* very elegantly expresses, in his second Epistle to the *Thessalonians*, in these Words: ¹ *And I pray God that your whole SPIRIT, and SOUL, and BODY, may be preserved unto the Coming of our Lord Jesus Christ.* And the blessed *Virgin Mary* confirms this Distinction, in these Words: *My SOUL does magnify the Lord, and my SPIRIT has rejoiced in God my Saviour.* These Sentiments, in both, dictated by the Holy Ghost, so justly express the Idea we have of the Principles composing the human Nature, that I know neither Ancient nor Modern, that has more judiciously distinguished them. Doubtless, the Reason why *Moses* did not particularly mention the Spirit, as a distinct individual Principle, was because he comprehended it in the Breath of Life: That he had it, in his original Creation, appears clear from divers Texts of Scripture, that speak of the ² *Renewing of the Holy Ghost*, and exhorts us to be ³ *renewed in the Spirit of God that created us*: That he lost it in the Fall, will appear as evident, when we come to treat of the fatal Effects of that great Event: And that we his fallen Progeny recovered it

¹ 2 Epist. of Theff. v. 23. ² Tit. iii. 5. ³ Eph. iv. 23.

again

again upon *Christ*, assuming our Nature, appears as certain, both from the Prophecy of *Joel*, where God promises, *that in those Days he would pour out his Spirit upon all Flesh, that is in the Days of the Messiah*, and also from these two Passages I have quoted from *St. Paul* and the Hymn of the blessed Virgin.

Now, if we approach a little nearer this God-like Creature Man, and take a View of his glorious Form ; the surprizing Structure of his Make, and the noble Deportment of his corporeal Nature, we shall readily perceive, that he had the Principles of Immortality in himself, though not absolutely : And that nothing could naturally deprive *Adam* of an eternal Duration and Subsistence, but his transgressing the high Command enjoined him by God in Paradise.

HE shone out, with a peculiar Splendor, appeared like the Sun in its full Strength and meridian Glory ; and at once stood up a glorious Piece of divine Workmanship : The Lustre of his Body, though earthy, was bright and luminous : The immortal Breath of God formed his Soul, and animated his corporeal Organs : And a Spirit, derived from the eternal Fountain of Life, impressed the divine Image of God upon his Nature.

THE Texts of *Moses*, relating to the Creation of Man, furnish us with divers Particulars, most worthy our Consideration : First, the *" Inspiration of the Almighty*, or the Breath

^a Gen. ii. 7.

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of Life. Doubtless, this infused Breath was a Portion of the divine Spirit of God inbreathed into Man: For I have been informed by a learned Rabbi, that the original *Hebrew* Word נשמה, which we render Breath, always signifies somewhat celestial or divine, and when the *Hebrew* Word ריח is added, it always is to be taken plurally, as *Spiraculum Vitarum*, the celestial Breath or Spirit of Lives (not Life, as our vulgar Translation has it) signifying doubtless, that infinite Number of Lives or Souls that *Adam* was to multiply from himself to all succeeding Generations: Analogous to this Breathing is that Text of St.^{*} *John* to be understood: For *Christ*, being about to communicate his holy Spirit to the Apostles, immediately before his Ascension is said to have breathed on them: So his Words import: *And when he had so said, he breathed on them, saying, Receive ye the holy Ghost*: Whereby they received that divine and celestial Spirit that was to lead them into all Truth, and enable them to overcome all Opposition, that should happen to them in the Propagation of the Gospel: This was the same Spirit that enlivened the Patriarchs often to hope against all Appearance of Hope: That animated the Prophets to stand up for God, his Laws, and Religion, in Opposition to the Kings and Rulers of the Earth; and emboldened the Martyrs and Confessors to undergo and suffer the most

^{*} *John* xx. 22.

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shocking Persecutions, and the various Methods of Death.

Now, if *Adam*, in his Creation, enjoyed a Portion of that divine Spirit, that was with the eternal Being before the Foundation of the World ; then it follows, that the Spirit and Soul of *Adam* was, from the very Nature of their Principles, eternal *a Parte ante*, as Philosophers say, as well as *a Parte post* ; for no mention is made of the Creation of his Soul, but of its inbreathing : And this Breath of God most certainly had Life and Subsistence before it was infused. You may as well say, that God created the Holy Ghost ; for that is as much in every sanctified, christian Man, as the very Soul itself, since the Redemption, as say, that he created the Spirit of Man when he formed him into Life. All that can be fairly inferred from the Text is, that the Breath of Life had a different Mode of Existence, as it was in Man after the Creation, from what it had before that Period of Time. But yet, after all, I expressly deny that there is such an eternal Existence to be attributed to the Soul of Man, as is inseparably essential to the Deity.

THIS immortal Part of *Adam*, therefore, being the express Image of God, his Likeness and Similitude, and a divine Ray, Spark, or Emanation of Light, proceeding from the eternal Fountain of Truth, we can conceive no Point of Time when it was not : The Breath of Life, as it was the Breath of God undoubtedly

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edly had a Subsistence before its Infusion: As it was an immortal Effence, must have had an Existence before the Creation of Light and before all Worlds. *Seneca* is so near deifying the Soul, that I know not how to distinguish him: *Quid aliud vocas Animum quam Deum in humano Corpore hospitantem?* And yet this no ways differs from *St. Paul*, speaking of Mens being enlightened by the holy Spirit, *Know ye not, that your Body is the Temple of the Holy Ghost, which is in you, and which ye have of God?* These Passages so clearly prove the high Dignity of the Spirit and Soul of Man, that I know not what can fairly be objected against them, consistent with the Word of God and divine Revelation. From whence I infer,

P R O P. VI.

T H A T the spiritual Effence of the Soul of Man, under its primitive State of Creation, was the Breath of Life, clothed with the Attributes of Wisdom, Knowledge, and Understanding, infused into *Adam's* corporeal Nature.

A L L the great Ancients were of Opinion, that Wisdom, Understanding, and Knowledge, could never be created; but that these divine Attributes must be as eternal, immortal, and unchangeable, as the God that made the World: And for this Reason, the most learn-

1 Cor. vi. 19.

ed

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ed Men of Antiquity, considered the Soul of Man, as a divine Principle derived or excerpt from the very Substance of the Deity : And though I think these Philosophers carried the Point too far, in thus asserting the divine Nature of the Soul ; yet, as to the Eternity of Wisdom, which constitutes our Knowledge and Understanding, they differ not at all in their Sentiments, from the Language of *Solomon*, when the wise Man is speaking of the Prerogatives of Wisdom, as distinct from the Deity : ² *The Lord possessed me, saith he, in the Beginning of his Way, before his Works of old : I was set up from everlasting, or ever the Earth was : Before the Mountains were settled : Before the Hills was I brought forth : When he prepared the Heavens, I was there ; when he set a Compass upon the Face of the Deep : When he gave to the Sea his Decree, that the Waters should not pass : When he appointed the Foundations of the Earth : Then was I by him, as one brought up with him, rejoicing always before him ; and my Delight was with the Sons of Men, when, as yet, they were only in the Idea of the divine Mind.* By this, it visibly appears, that *Adam* upon his first Creation, partook of the Wisdom of the Deity, tho' not of the very essential Substance of the divine Nature,

AND hence we see the Reason and Necessity why the divine Nature should assume the Human : That so, God might be in *Christ* recon-

² Prov. viii. 22, 23, 25, 27.

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ciling the Word to himself, *viz.* The Greatness of the Person offending, the Dignity of his Character, and the divine Energy of his Rise and Birth, having received his Life from the Breath of God, being formed in his Image, in his Likeness, and in his exprefs Similitude: So that, although he made a fatal Lapse in Paradise, yet if God will recover him again to Glory, he must, according to the eternal Reason of Justice and the moral Fitness of Things, send his only begotten Son to take that Nature upon him, that became sinful upon the Fall: That so he might reinstate sinful Man into all these Prerogatives he lost in *Adam*: And without all Controversy, a lesser Sacrifice than *Christ* might have attoned for Man's Offence, if he had not stood at the Top of all created Nature; and, by his essential Attributes of Soul and Spirit, been very nearly related to the Deity himself. From whence follows:

P R O P. VII.

THAT the Spirit of Man was a Ray of divine Light, infused into *Adam*, to preserve the corporeal Principles of his earthly Nature, unchangeable and immortal.

ADAM was the fair Resemblance of his Maker, had a god-like Shape, a princely Dignity, and surrounded with the Rays of a transcendent Glory, infinitely excelling all that is human, in this fallen State of Nature. His Soul and Spirit, deriving their Nature and
Essence

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Essence from the Brightness of the Deity, must necessarily partake of the divine Perfections : And for this Reason, *St. Paul* calls him ^a *The Image and Glory of the invisible God*. He had Wisdom superior to every Thing in Nature, an Understanding so enlightened, that he was able to penetrate into the secret Springs, latent Causes, and internal Constitution of the most abstruse Objects, at one View : For it is not reasonable to believe, that *Adam* gave Names, at Random, to all the Creatures brought him by the Angel of God ; but that their Names were exactly corresponding with their Natures, and did best express those individual Characters, that *Adam*, by his Wisdom, had conceived of their various Structures, Figures, and Motions, as well internal as external. He had also the Faculty of illuminated Reason, whereby he could see at one Glance all the possible, intermediate Ideas, that make up the Train of a Demonstration ; and which evidently connect the first Principles of Nature with the ultimate Conclusions, though infinitely remote : And hence it appears, that Reason in him (if he had that Faculty) must have been, what the Solutions in the Mathematicks are to us, with this Difference : That he, in every Proposition immediately perceived the Connexion of the several, intermediate Ideas, which we, in this fallen State of Nature, do not discover but by

^a 1 Cor. xi. 7.

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much painful Labour, great Intenfeness of Thought, and many tedious Deductions.

So that we have the highest Reason to believe, that what is esteemed supernatural to us the unhappy Progeny of *Adam*, was the natural Condition of that first Man, before his Transgression in Paradise: For *Adam*, in his primitive State of Innocency, had the Privilege to know God, could hold Discourse with the Deity, as one Man talks with another, and behold his Glory by the Strength of his natural and sensitive Organs, which were the same in him, that they will be in us at the Resurrection; for then we shall have the same Spirit, joined to the same Soul and Body we should have derived from *Adam*, in case he had never fallen, as will more clearly appear, from the very Nature of the Redemption, when we come to treat of that important Event.

NOR was he only immortal in his Soul and Spirit, but he had an immortal Vigour, from that Spirit, transfused into his corporeal Organs, as far as they were corporeal. For though his Body was formed of the Earth, yet that Earth was so refined by the Art of God, the divine Architect, that it never could come under any Alteration or Change, while the Spirit continued to animate the corporeal Nature. And as he never was young, so he never could grow old; because he came into the World in his full Bloom and Vigour: And therefore, the Steadiness of his Nature could

could not be varied by the Use of Meats, Drinks, and other Actions, that considerably alter our Nature, in every Period of Life; because, in him, the Quantity expended, in carrying on the Laws of Nature, must necessarily be in an equal Proportion to the Quantity taken for Sustenance, which must eternally preserve the several Organs under the Equilibrium of a regular Balance.

FOR, all human Bodies would eternally continue, in the same State and Condition, were their Discharges equal to their Additions: But this Law, in Infants and Children, is broke in upon, because these Discharges are not in Proportion to the Quantity of Aliments they take for supplying the Body with Nourishment, seeing that a considerable Portion of their Food is not only taken up in repairing the Wastes every Day expended in carrying on the Actions of Life; but in encreasing the Growth and Bulk of Bodies, not already come to their full State of Perfection.

ADAM, thus created in Glory and Immortality, must have been self-poised upon his own Center of Gravity; and the Libration of all his Parts must have been perfectly equal and uniform to continue that Existence: For the Eternity of *Adam*, as an Individual, consisting of Body, Soul, and Spirit, did necessarily depend upon the Principles of his corporeal Nature, being exactly balanced, and regularly adjusted by the Wisdom of God, whose Spirit rested upon his corporeal Organs, to preserve his

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Body steady to the eternal Laws of his Nature. His Body having the same Center of Magnitude, of Motion, and of Gravity, would necessarily dispose all the Parts to an equal Libration, whereby the Motions, Separations, and Secretions, as well as the Discharges, would be regular, fit, and proper, to continue the corporeal Nature, thus constituted, always the same. This, I think, is a Point, that needs no Proof, because it carries its own Evidence along with it: For where the Subtractions are continually equal to the Additions, the Motions regular, and the Supplies of Food keep a steady Pace with the Discharges, there the remaining Bulk must eternally continue the same, without the least Abatement of Life or Vigour.

ACCORDING to these Grounds and Reasons, I conceive *Adam* originally a Ray of the divine Being, with the Attributes of Wisdom, Knowledge and Understanding, carnified of Materials derived from the Earth; who from the very Nature of his Creation had the Power, tho' not absolute, of an eternal Subsistence lodged in himself; *Cain*, I define the same Ray or Breath of Life propagated by Generation into a distinct Individual, according to the settled Laws of Procreation, in this fallen State of Nature after the Fall. The same I conceive of *Abel*, *Seth*, *Enos*, and the whole Progeny of *Adam*, from the Beginning down to our Times; for we are all Partakers of the same divine Ray, or Breath of Life, derived from
Adam

Adam by Propagation, and transfused into numberless Individuals of the same human Nature.

Now, upon these Principles, conceive to yourself a Man just coming into the World, of the same Bulk and Stature, under this equilibrated State of Nature, that he would naturally arrive at about his 33^d or 34th Year : And then, with a little Thought and Reflection, you will easily be able to conceive him immortal, and how he might stand it out for eternal Ages yet to come : For such a Man could never grow old : There is a Necessity, from the very Structure of his Frame, that he should always continue in the same State of Life, and be eternally blooming, eternally sprightly, and eternally gay : For there never can be assigned any Reason, why he should decline from those Perfections of his Nature, as there can be given for our Changes in Life.

THE Reason why we grow old, in this fallen State of Nature, is, because we were once young ; the Reason why we languish and die, is, because we were once Infants and Children, and under the continual Changes of Nature, which had no Place when *Adam* was first created in his blissful State of Peace and Innocence ; nor can I conceive how Things could be otherwise, in that primitive State of Perfection, when the Serenity of the Heavens, the Temperature of the Air, and the Steadiness of the Seasons were always the same : So that every Thing about him contributed to preserve

this Balance of Equality in a System of Solids and Fluids thus regularly constituted ; and *Adam* must necessarily have enjoyed, under that glorious Scene of Nature, the Paradise of God, an eternal Duration of Pleasure, unless the Will of his divine Creator had otherwise disposed of him. For Death and Diseases are very much hastened or protracted, since the Fall, from the Violence of the Heavens, the Inclemencies of the Air, and the Alterations of our Diet, and the Seasons, all the Consequences of the Fall. Now, if you ask, why there is a Necessity we should grow old, because we were once young ; I answer, that the Necessity of this Change arises out of the Course of Nature : For there is the same Reason for one Change, that there is for another ; that is, the Fitness of Things, and their Relations, as constituted in this fallen State of Things.

ADAM, without all Question, had a sensitive Nature, but did not perceive it : His sensitive, before the Fall, was absorpt by the Powers of his intellectual and divine Nature. This plainly appears, because he was naked and did not perceive it : For the external Accidents, that accompanied such a World, as he then was in, could not annoy him, or create him any Disturbance ; nor could he feel any Distinction from the Impressions of Objects, till the Fall too soon made him sensible of those painful Impressions he never felt before that fatal Hour.

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CREATED thus to immortal Glory, he, alone, amongst all the Creatures of God, obtained this Privilege, that he not only corresponded in Nature and Virtue with the whole System of the Creation, but, from the Efficacy and Illumination of the Spirit of God, had a very near Relation to the divine Majesty: For though, in the Materials of his Body, he symbolized with the Earth and other Elements; in the Faculties of his Senses with the brutal Natures; in his Understanding and intellectual Powers with the Angels, yet he had a superior Relation with God himself, as he obtained a Portion of his Spirit, and was the express Image and Similitude of his Person.

OF this Spirit that is in Man, the Author of the Book of *Wisdom* gives this Character: ^b *That it passeth through all Things by Reason of its Pureness: He calls her the Breath of the Power of God, and a pure Influence flowing from the Glory of the Almighty. The Brightness of the everlasting Light. The unspotted Mirrour of the Power of God: And being but one she can do all Things: And remaining in herself, she maketh all Things new: And, in all Ages, entering into holy Souls she maketh them Friends of God and Prophets. And this Spirit he breathed into Man, upon his Creation; and restored it him again upon the Redemption, whereby we are said by the ^c Apostle to be Partakers of the divine Nature. And,*

^b *Wisd.* vii. 24, 25, 26.

^c *2 Pet.* i. 4.

although

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although *Adam* was not, in all Parts formed alike, yet all Parts were alike informed with radiant Spirit and Light ; that he might not only better view the Wonders of the Creation, but look up, and aspire to that divine Being ; who, with so liberal a Hand, had showered down, upon him, such a Profusion of Blessings.

A D A M, thus, with surprizing Glory crowned, looked down, from his high Eminence of Dominion, like the God of this new World : For, by his infused Wisdom he was not only able to discern Things in their latent Causes, but to trace the Ways of highest Agents ; so that if those glorious Sons of God, the Angels of Heaven, ever broke out into rapturous Hallelujahs, upon any Occasion, most certainly these Exultations were most properly ushered in, when this last, this Master-Piece of the Creation was compleated ; and Man went out of the Hands of his divine Creator, adorned with all the Graces that Heaven and Earth could confer upon him.

So that, if *Moses*, in this fallen State of Nature, only by conversing with God in the Mount of *Horeb*, had his Face so illuminated, that the ^d *Children of Israel could not endure to look upon the Glory, for that exceeding Brightness wherewith it shone* : If *St. Stephen's* Visage, from his being full of the Holy Ghost, was so changed, while he stood before the

^d *Exod. xxxiv. 29, 35.*

Jewish Sanhedrim, that they all saw his Face, as it had been the Face of an Angel; how refulgent, bright, and dazzling, may we not reasonably suppose Adam to have been, just come out of the Hands of his divine Creator? Doubtless, he shone out with a peculiar Grace and Lustre, not to be conceived by the Thought, much less expressed by the Language of either Men or Angels.

HIS Creation, therefore, may well be called: The rising Birth of Nature, since for him, all Nature rose to what she was. For he received such a divine Influence from the Breath of Life, as rendered him as well a Son of God, by Nature, as by the Grace and Favour of his Creation: So that were I asked the same Question, that was often put to the ancient Poets and Philosophers, *viz.* — What is Man? I should readily answer; that MAN, according to the Principles of his original Creation was the Breath of Life, united to Materials derived from the Earth, and carnified by the Art of God: — MAN, in this fallen State of Nature, is the same Breath united to Flesh, by the Power and Laws of Generation; and of which we have copiously enlarged in the third Book.

ADAM was placed in the most delightful Garden of Paradise, surrounded with the most glorious Scenes, that ever intellectual Eye beheld: It was a Heaven upon Earth, a Habitation only fit for the Entertainment of the

** Acts vi. 15.*

blest

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bleſſed above: So that the pendulous or hanging Gardens of *Babylon*, the Elyſium of the Ancients, and the Groves of *Dodona*, ſo much famed in Story, and enriched by the fruitful Fancies of Poets, were but faint Reſemblances, when compared with thoſe everlaſting Beauties, that adorned this terreſtrial Heaven.

BUT, alafs ! we have been ſo uſed to leſſen the Individuals of the human Nature, and diſparage this Lord of the Creation, as if he were but one Remove from the Brutes that periſh, when I queſtion not, but upon an equal Compariſon, it will clearly appear, that he both was, in his original Creation ſuperior to the Angels; and again, ſhall be their Superior, when tranſlated to thoſe glorious Manſions of Blifs and Immortality. However, I ſhall proceed to diſcover as much of this dark and perplexed Subject as poſſible, and lay down the following Propoſition, as fundamental to the enſuing Enquiry.

PRO P. VIII.

THAT the Excellency of *Adam's* Nature and his Prerogatives, upon his firſt Creation, were ſuperior to the Angels of Heaven.

THIS Poſition, that Man was originally a Being ſuperior to the Angels, and ſhall again, at the Reſurrection to eternal Life, be advanced to a Station ſuperior to thoſe bleſſed Spirits, is not here laid down, as a Point to be granted, but

but as a Proposition to be proved from express Passages of Scripture : For the Word of God joined with sound Reason, is certainly the properest Medium to empower us to judge truly of the Dignity of different Creatures, that seemingly bear such an Opposition in their Natures, as manifestly appears betwixt Men, and the blessed Angels above. By this Book we may compare them best with each other ; and consider what Relation each bears to the divine Creator of Heaven and Earth : For he being the Center of Unity to all his Creatures ; and the God of Truth, doubtless, has revealed as much of the invisible World and its Transactions, as concern us to be acquainted with, in this our present fallen State and Condition.

I C O N F E S S, I have the concurrent Stream of all Antiquity, running down against me in this Affair, who declare, to a Man, that Angels are superior to us in every Change of Life, both here and hereafter. That these unembodied Spirits may be more knowing than Man, I shall readily grant : Neither shall I dispute the Dignity of their Nature, as divested of all Matter : I believe also, that they are disengaged from all Passion, but pure Love to their Maker and fellow Creatures, in which also they are superior to us, while our Souls and Spirits are confined to animate those gross Bodies. However, it is a great Mistake, to think, that the Supereminency of Individuals depends upon these Modes and Attributes

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butes of Motion, as Swiftneſs, Quickneſs, Agility, and the like ; or that theſe Modes can give Preheminence to Creatures, or advance their Natures: If the Dignity of Animals depended upon theſe Properties, then the Heart, the Hound, and the Hare, would be preferable to Man ; and the Horſe more excellent than his Maſter ; and then the feathered Kind would be ſuperior to all other Creatures, and then an Individual of the human Nature might be juſtly eſteemed, as the Royal Pſalmiſt cries out, *A Worm and no Man*, ſince moſt other Creatures would have the Advantage of him. But the Value of any Claſs of Creatures is not to be taken from their excelling in theſe Attributes, Modes, or Properties ; but from the Relation they ſtand in to their Creator, who is God, bleſſed for ever : And this Relation can never be had, from the Principles of our Philoſophy, but muſt be diſcovered from a Revelation containing the Will of God.

IF, therefore, in this fallen State of Nature, we compare him with the Angels of God, I readily own he is much their inferior : For the Royal Pſalmiſt ſaith, *Thou haſt made him a little lower than the Angels* : But St. Paul commenting upon this Paſſage, very elegantly obſerves ; that this Inferiority was but to continue for a little while ; ſo his Words import, *Thou madeſt him for a little while inferior to the Angels*. In the large Quarto Bibles, you have

^f Pf. viii. 5.

^g Heb. ii. 7.

this Inferiority for a little while, expressed in the Margin thus: *A little while inferior to.* In *Beza's Latin Testament* you have it thus: *Fecisti eum parumper inferiorem Angelis*; and the *Greek* delivers it thus: Ἠλάττωσας αὐτὸν βραχύ τι παρ' ἀγγέλους.

Now, tho' it is certain, from the Context, that the Apostle intends all this of our Saviour's human Nature, yet as he came into the World to renew in us, whatsoever was defaced by *Adam's* Fall, so I think it is an established Truth; that through the Redemption of *Christ* we are rendered ^h *Partakers of the divine Nature*: And therefore *Adam*, must in his original Creation, have been Partaker of the same. Consider, how great this Man was: That in all the Universe there was not a Creature to be found, capable of attoning for his Offence; in all the heavenly Quires, not an Angel, arch-Angel, Cherubim, or Seraphim, equal to the great Work of Man's Redemption: Nothing could avail for the Transgression of *Adam*, but the God that made him; the everlasting Son of the Father, the Prince of Peace. From whence I infer,

P R O P. IX.

THAT these Natures are most excellent where God bestows most Love: But it visibly appears in Scripture, that he loved Man infi-

^h 2 Pet. i. 4.

nitely

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nately above the Angels; and therefore that Man's Nature is infinitely superior to the Nature of those blessed Spirits.

THE Apostle tells us, that God so loved the World, that he gave his only begotten Son; that *whosoever believes in him should not perish, but have everlasting Life*. One Ground of this Love unquestionably was deduceable from the Nearness of our Relation to God: Now, the fallen Angels have not this Privilege, but are reserved to the Judgment of that great Day, not for Redemption or a Mitigation of their Woes, but to go into everlasting Punishment with the Wicked, who then shall be consigned over to everlasting Darkness and Misery. The Excellency of Individuals is therefore to be discovered, in the Nearness of their Approaches to the divine Nature: And it clearly appears, from what we have said above, that Man is the nearest Creature to the divine Being, and a Partaker of a Ray, derived from the eternal Fountain of Light: This will appear still more clear, if we take a View of the distinct Creations of Man, and of the Angels.

HOLY David speaking of the Creation, thus expresses himself: *By the Word of the Lord were the Heavens made, and all the Hosts of them* (that is the Angels, for these are rightly styled the Hosts of Heaven) *by the Breath of his Mouth*: And in another Place, where he calls upon all the Creation to praise

ⁱ Psalm xxxiii. 6.

God; he particularly enumerates ^k *the Sun, Moon, and Stars*, and with them he ranks *all the Angels of Heaven*: And the Reason he assigns for this Praise and Thanksgiving, is, *That God spake the Word, and they were made; be commanded, and they rose out of nothing*: So that, by one FIAT of his Almighty Power, the Angels were produced into Being, in the same Manner, that the Heavens, the Earth, and all other inferior Creatures, received their Existence. But not so Man; for, as we observed above, great Order, Counsel, and Oeconomy, was necessary in his Production: And *Adam* did not immediately ascend to the Perfections of his Nature, till repeated Essays of the divine Architect's Skill had given the finishing Stroke to his Being: For he was moulded the express Image of God, and a Partaker of the divine Nature, in Wisdom, in Truth, and in Holiness: So that, in his first Creation, he was the pure immaculate Temple of God, comprehending a Ray of the divine Perfections; and whatever was created afore, was only a faint Resemblance of his transcendent Excellencies.

BESIDES, God has, in a very particular Manner, distinguished the human Nature with the most signal Marks of Honour: We are called the Friends of God, Brethren in the Flesh, Sons of God, and joint Heirs with *Christ*, in all the Glories of a most blessed

^k Pf. cxlviii. 2, 3, 4, 5.

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Immortality : Add to all this ; that, even in this fallen State, the holy Spirit is content to take up his Residence in the Soul of a holy and devout Man, and consecrates his Body as a Temple fit for the Indwelling of the Comforter : And, as the human Nature is rendered capable, by the Death, Resurrection, and Ascension of *Christ*, to be united to the very Spirit of the Deity ; so, in that Particular, we, partaking of the same human Nature, must necessarily partake of the same divine Nature, and consequently be superior to the Angels themselves in the Dignity of that Nature.

I AM surprized, therefore, at these Gentlemen, who tell us, that we are inferior to the Angels in our Nature : When *St. Paul* expressly observes, *That we are to judge Angels.* And when, in the Epistle to the *Hebrews*, he is advancing Arguments to prove the Godhead of the Son, he, in the Conclusion of that Chapter, introduces *Angels* so far from reaching to the sublime Dignity of the Son, that they do not seem so much as to soar up to that Glory, we ourselves shall be advanced to in the Resurrection to eternal Life : *Are they not all,* saith he, *ministering Spirits, sent forth to guard or superintend the Charge of all those, that shall be Heirs of Salvation ?* In a Word, as the Spirit and Soul of Man are incarcerated or imprisoned in Flesh, according to the Course of this fallen State of Nature, we are

! Cap. i. 4.

certainly

certainly their Inferiors: But as we are ingrafted into the same human Nature with *Christ*; as we are redeemed by the Blood of God, and sanctified by his immortal Spirit, certainly the Value must rise in Proportion to the Dignity of the Purchase: And then it necessarily follows, that the Price of one single Soul, thus redeemed, must be of more Worth than ten thousand Angels. From whence I infer,

P R O P. X.

T H A T *Adam's* Spirit, and Soul, and Body, in his primitive State of Creation, contained every Perfection that was in *Christ's* human Nature, as such, either while upon Earth, or after his Ascension up into Glory.

O U R blessed Lord did not only vail himself in our Nature, that he might redeem us from the Penalty of our Sins; but also, that he might reinstate us into all those great Privileges of Bliss and Glory we lost in *Adam*: And to effectuate these exceeding great Rewards, he passed by the angelick Nature, and made an infinite Stoop to take hold of Man: For as the Apostle well expresses it, *He took not on him the Nature of Angels, but he took upon him the Seed of Abraham*; that is, the Nature of every mortal Man, that has been in the World since *Adam*.

W I T H O U T all Question, *Christ's* glorified Body was superior to Angels, Arch-angels, and

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whatever else was created in Heaven or Earth. I am sure the Apostle argues, in the first to the *Hebrews*, upon this very Supposition, even in Relation to *Christ's* human Nature: For speaking of the Person of *Christ*, he thus expresses himself: *"Who, being the Brightness of his Father's Glory, and the express Image of his Person; when he had by himself purged our Sins, sat down on the right Hand of the Majesty on high: Being made so much better than the Angels, as he, by Inheritance, hath obtained a better Name than they.* Certainly, he that purged our Sins, and he that sat down on the right Hand of the Majesty on high, are both the same Nature, that was made so much better than the Angels. Upon the glorious Advancement of our Saviour's human Nature, the Apostle pursues the same Argument, and assures us, *"That at the general Resurrection our Lord Jesus Christ shall change our vile Bodies, that they may be like unto his glorious Body.* Now, what Occasion for a Change of our vile Bodies upon the Resurrection, if they were not become vile upon the Fall, and changed, from what they originally were created, infinitely for the worse: This plainly demonstrates the Necessity of another Change, to recover them from that Corruption they acquired upon that fatal Event: And this Alteration he will effect by that omnipotent Power, whereby he is able

▪ Heb. i. 3, 4.

° Philip. iii. 21, 22.

to bring about the greatest Changes in Nature.

Now, as our vile Bodies shall be changed like unto his glorious Body; and as our Souls are the same with his Soul, derived from the same original, *viz. Adam*; so it necessarily follows, that we shall be superior to the Angels, as we shall enjoy the same Identity of the glorified human Nature, with the ever blessed *Jesus*. And the same inspired Writer pursues this Argument still further, and assures us, that our bodily Organs shall, at that great Crisis, be so modulated, as to be able to penetrate into the most abstruse Mysteries of God, of Nature, and of Providence; and be able to view Face to Face, and even as he is, the Majesty of that eternal perfect Being, *P Who dwells in the Light which no Man can approach unto; whom no Man hath seen nor can see*, in this fallen State of Nature, which is a Privilege superior to the highest Seraphim: For when these blessed Spirits approach that eternal and immortal Potentate, the King of Kings, and Lord of Lords, surrounded with all the Majesty of his Glory, they are represented, in the Revelations, as vailing their Faces, and unable to look upon or approach that inaccessible Light.

AND this is nothing different from what holy *Job* had said, upon the same Subject, long before, and what he hoped to see himself, and with his own Eyes.

P 1 Tim. v. 25, 26, 27.

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THIS virtuous Man (when his Friends had condemned him of Wickedness ; and made his unfortunate Circumstances an Argument of Guilt, because God had touched him with Afflictions) appeals from their partial and wicked Sentence to the just Tribunal of the righteous God his Redeemer, that was to be his Judge at the last Day, and ushers in his Plea thus : ^a *For I know that my Redeemer liveth, and shall stand at the latter Day upon the Earth : And tho' Worms destroy this Skin and Body, yet in my Flesh shall I see God : Whom my Eyes shall behold and not anothers : And I shall see him for myself, although my Reins within me are consumed with the earnest Expectation of that Day.*

I AM sensible, that divers learned Commentators have expounded this Passage, as if it only related to that temporal Felicity, he was to be restored to before his Death : But there are divers Turns in the Context, that plainly forbid such an Interpretation : For if the Purport of this Passage only relates to a temporary Deliverance ; why does he say, *My Eyes shall see him and not anothers, and I shall behold him for myself* ; when it is certain, that every one of his Neighbours was to see and behold this great Change in his Circumstances ? Besides, this great Event was not to happen, till Worms had eaten his Skin and devoured his

^a Job xix. 25, 26, 27.

Body ;

Body ; or, at least, his Hope reaches so far ; and he seems to have a firm Faith, that God could restore him after Death ; which plainly implies, that the Glory he hoped to be restored to, was not to commence till the Resurrection of all Flesh. And as to that trite Objection of *Grotius*, *That if we interpret these Texts of the Resurrection, they will give a Light into this great Mystery, not only above the Proportion of Knowledge, that was then in the World ; but even above what is either to be found in the Patriarchs or Prophets of the Old Testament*, I observe, that the Greatness of *Job's* Sufferings, the Loss of his Substance, the Destruction of his Family, and the severe and unnatural Treatment of his Wife, Servants, and nearest Relations, called for some Solace and Comfort, that was superior to any Changes, that could arise from a Restoration to his former Greatness : And how could this be given him, under his calamitous Affliction, but by opening his Eyes, and letting in upon his Soul a Glimpse of that Glory, he was to be restored to after the Restitution of all Things. And this is agreeable to the Proceedings of God, who always proportions the Light of his Grace, not according to the different Periods of Time, but according to the Wants, Necessities, and Despondency of his afflicted Servants.

AND for this Reason, the *Israelites*, a little before their Captivity in *Babylon*, had such a lively Description of the Sufferings of the Mes-

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fish, given them by the ¹ Prophet, to revive their Hopes, and preserve them from desponding under their ensuing Afflictions, as is scarce to be paralled by either the Apostles or Evangelists, who were present at the Crucifixion of our Lord, and privy to the most important Transactions of his Life and Death: Besides, as we shall see anon, this Book was not only penn'd by a Gentile, but writ for the Benefit of the Heathen World: And it was, doubtless, collected into the sacred Canon of the *Jews*, by the wonderful Providence of God, to convince that People, that the Gentiles, ere long, were to be fellow-Heirs, of the same common Faith and Privileges with themselves.

I KNOW but one Passage, in the whole Book of God, that seems to advance the Angels upon a Level with the Individuals of the human Nature, in the glorified State; and, that is, a Text in St. *Matthew*, where the ¹ *Sadducees* attempt to pose our Saviour with a Question, concerning the Nature of the Resurrection: This relates to the Woman that had seven Brethren successively in Marriage, but without any Issue: They demand, therefore, of *Christ* whose Wife she was to be at the Resurrection, for they all had her to Wife: Our Saviour answers them, agreeably to the Purport of the Point in Question, that they were ignorant of the Spirit of the Scriptures, and did not rightly

² 1st. liii. 2, 3, 4, 5, &c.

¹ Matt. xxii. 27.

understand the Power of God: For that, at the *Resurrection*, there neither would be marrying nor given in Marriage, but that the *Saints* shall be as the *Angels of God*; that is, either without the Distinction of Sexes; or if they retained that Distinction, yet it could not serve to the Ends and Purposes of Nature. So that this Solution of the Question no ways relates to an Equality of Dignity, but only to a Conformity of Structure and Action, in these natural Organs, to be enjoyed by those blessed Spirits: * *They shall be as the Angels of God in Heaven*; that is, without the procreating Principle of Generation. Upon the whole; it appears that *Adam* was created Superior to the Angels, and by his Fall only became their inferior: And as our Saviour took both his Flesh and Soul from *Adam*, so the Apostle infers: That he was made for a little while inferior to the Angels: But that having compleated our Redemption by the Suffering of Death, in that human Nature, he became superior to all the created Powers of Heaven, and which Honour he purchased for us and all the Sons of *Adam* by his Blood. From whence I infer:

P R O P. XI.

THAT the Greatness of *Adam's* primitive State of Perfection, is clearly demonstrated, from the Greatness of that future State of

* Ver. 30.

Glory

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Glory, we shall be advanced to, in the Resurrection to eternal Life ; the Greatness of that future State of Glory, from the Dignity of the Sacrifice, necessary to recover Man from the Curse of the Fall.

This Proposition is only a Consequence of that which went before, which plainly demonstrates, that *Adam* was a Creature highly favoured of God his Maker ; and therefore I shall proceed to consider the Title, we have to those glorious Privileges purchased for us, by the Sacrifice and Death of *Christ*, that advance the Dignity of Man above all the other Creatures of God, and the Grounds upon which that Title is founded. *St. Paul* speaking of the Dignity of our Nature, since the Incarnation of *Christ*, expressly assures us, *That we are the Children of God, and if Children, then HEIRS ; HEIRS of GOD, and JOINT HEIRS with Christ.* : As he is God, we are his Children by Creation, and Heirs through *Christ* : As he is Man, we are his Brethren in the Flesh, engrafted into the same human Nature with himself, and consequently JOINT HEIRS with CHRIST.

Now JOINT HEIRS is a Law Term of the same Import with Coheirs, and implies that equal RIGHT, that remains in all the Claimants to enjoy equally the Inheritance, left them by the Testator, when once their Title is made out : And there is no Question to be

^c Rom. viii. 16, 17.

made, but that the Apostle so particularly distinguishes this **DOUBLE HEIRSHIP**, *viz.* of our being Heirs of God and joint Heirs with *Christ*; that all Christians might be thoroughly convinced, of these high Privileges secured to them by *Christ*, both as he is *God*, and as he is *Man*: And hence appears the Propriety of the Distinction between **HEIRS** and **JOINT HEIRS**; for we could not be joint Heirs with God, because we never did partake of the Essence of Deity; but we are advanced to the Dignity of being *joint Heirs* with *Christ*, as we are Co-partners with him in the same human Nature, divided to all the Individuals derived from *Adam*: So that, by virtue of this joint Heirship, our human Nature will necessarily be advanced to all the glorious Privileges, that his human Nature enjoys at the right Hand of God; he as the Head, and we as the Members, constituting the same Body; " *For if we suffer with him, then the Apostle infers, that we also * shall reign with him, and be glorified together.*

THIS glorified State is so exceeding great, that the Apostle was unable to describe it; and, therefore, he does it but negatively, or in a very imperfect Manner, when he declares, *That Eye has not seen, nor Ear heard; neither has it entered into the Heart or Soul of Man, to conceive those good Things, that God has treasured up for them that love and fear*

* Rom. viii. 17.

* 2 Tim. ii. 12.

* 1 Cor. 2. 9.

him. These great Things assuredly shall be the Reward of every Christian Man, if, by a loose Conversation and wicked Life, he does not defeat his Title to their Enjoyment : And this is not to advance Man above his Nature, but it is to make *Adam* what he truly was in his primitive State of Nature : It is advancing him to be what the *Arians* attempt to make our Saviour : It is setting up Man at the Head of the Creation, and raising him to be the first Creature under Heaven. For Man, therefore, shine all those glorious Orbs of Light in the Firmament of Heaven : For his Sake, it is, that they once had an apparent brighter Lustre, than what we are able to view in this imperfect State of Nature ; but the Time will come, in the Resurrection to eternal Life, when we shall see them, as they are in themselves, adorned with all the glorious Attributes of transcendent Light and Majesty.

I JUDGED it highly proper to take Notice of the Identity of *Adam's* human Nature before the Fall ; and consider the Resemblance and Relation it had with *Christ's* human Nature after his Ascension and Glorification, that I might better discover wherein they disagreed after the Transgression ; and how the universal Redemption of Mankind was to be effected according to the Reasons of Nature, by our Saviour's taking our fallen Nature upon him, and deriving that Nature from *Adam* : For without discovering that Chain of Consequences, that support the Connection of
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this Identity, several Parts of this Discourse would be extremely maimed and defective.

T H U S we have taken a View of this divine Creature Man, as he stood in his primitive State of Perfection, considered what he was, and not only what he was in himself, but what all we his fallen Offspring should have been, in Case he had stood firm in his Duty and Allegiance to his Maker. But as *Adam* alone, and without Society (notwithstanding the Dignity of his Nature, and the Profusion of Blessings, that the liberal Hand of God had poured down upon him) could not be said to be compleatly happy, therefore the Lord God *took of his Flesh and Bone, and thereof made he Woman.* And this leads me to speak a few Things of *Eve*, the Mother of all Living, as she was to keep up and preserve the Identity of Substance through all her fallen Offspring; they deriving their human Nature first from *Adam*, formed of the Earth; and lastly, from the second *Adam*, which is the Lord from Heaven. From whence I infer, —

P R O P. XII.

T H A T *Eve*, the Mother of all Living, was not made of another Lump of Earth, but extracted from the Side of *Adam*.

W E observed above, that *Adam* received his corporeal Nature from the Earth, and his Soul and Spirit from the Breath of God; We are

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are now to consider how *Eve* received her Origine, that she also might be in Union with *Adam*, and come in for the Benefits of Redemption purchased by *Christ*, according to the moral Fitness of Things: And it clearly appears from the whole Scope of the sacred Text, ² *That the Lord God caused a deep Sleep to fall on Adam: And while he slept, he took one of his Ribs and closed up the Flesh, and thereof made he Woman, and brought her unto the Man: And Adam said, this is now Bone of my Bone, and Flesh of my Flesh, she shall be called Woman, because she was taken out of Man.*

Now, from this Creation of the Woman, it clearly appears, that as *Adam* was the express Image of God, so *Eve* was the express Image of *Adam*; and formed out of his very Substance; whereby she became his second Self, endued with the same Spirit, Soul, and Body: And therefore she was the Image of God, though not express; but rather that Image reflected upon her from *Adam*: So that we may justly say with the Poet: — *Deus est in utroque Parente*, for at least she had a Semblance of the divine Perfections, was Sovereign of all other Creatures, and therefore may justly be styled ^a *Marito Dea digna tali*. Equal to him she was by the Privileges of her Birth: And if there were any Inequalities in Nature, they only could be ow-

² Gen. ii. 21, 22, 23, 24.

^a Hor.

ing either to her Want of Experience, or the different Order of her Creation.

THUS *Adam* and *Eve*, perfect in themselves, and immortal in their Natures, might have enjoyed endless Ages in Bliss and Happiness, had they stood firm in Obedience to their Maker's Laws : They both, as became moral Agents and Beings capable of a Law, had the Liberty of Choice, and Freedom of Will to direct their Actions : A Power to live up to the Law of their Nature, or a Will, to swerve from the Rectitude of that Standard. However, universal Love and Harmony reigned through all the Works of God, during this first State of Nature : There were no Labours, nor Fatigues, nor Pains, nor Crimes : No Jarring in the Elements, no Inclemencies in the Air, or sable Clouds that might overshadow this glorious Light.

UNDER this delightful Scene all Nature smiled : The equal Temperature of the Air, the Serenity of the Heavens, and the Stability of the Seasons help'd on their immortal Bliss and Glory ; the eternal Spring danced a perpetual Round to ever blooming Nature : In this delicious Garden Nature herself was a real, positive Being ; and enjoyed the spotless Image of the divine Goodness : For various were the Flowers, various the Fruits, and nothing wanting to divert the innocent and pleasing Purposes of Life.

S E C T. V.

An Essay towards discovering the Principles of Generation in the Individuals of the human Nature, as they were to relate to Adam's primitive State of Perfection, in Case he had never fallen : And of the Grounds and Reasons that demonstrate, why these Principles could not possibly be instituted, according to the Means of Procreation allotted, in this fallen State of Nature.

THUS we have taken a View of Man, in his primitive State of Glory, contemplated the transcendent Attributes of his Creation, the Excellencies of his Nature, and the Reasons upon which his Immortality of Body, Soul, and Spirit, was founded : We have compared him with the Angels ; and, by both Scripture and Reason, he appears to have been superior to these blessed Spirits, as he was more highly favoured of God his Maker than they : I should here have closed this first Book, and proceeded to treat of the Origine of Evil, the Fall of Man, and the explicite and implicite Causes of original Sin ; with the fatal Changes that necessarily happened to *Adam*, to *Eve*, and the whole System of created Nature, upon that Event, but that I conceived it highly proper, in the first Place, to finish every Thing, that either did relate to the Perfections of *Adam*, or

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was to concern his State and Condition, in case he had never fallen from his Glory.

THIS leads me to treat of a Subject so high and strange; and so far above the Reach of Man's Nature to comprehend, in this imperfect State of Things, that had not God revealed to us, that the old Birth was faulty, we, of ourselves, could never have conceived the least Thought of such an unimaginable Thing; or that the Order of Generation had ever been inverted since the Creation of the World, which clearly appears to have been the Case: And tho' these Enquiries, we are going upon, may seem to some Persons, as needless as they are fruitless (it being absolutely impossible we should ever be able to conceive how these immortal Natures were to be produced into Being, when their very Subsistence and Transactions are above the Reach of our most enlarged Faculties to comprehend) yet, as there is a peculiar Spirit of Curiosity in Men of Genius, of Learning, and of Parts, to search into the Origine of any great Event; so we shall endeavour to give them all the Satisfaction possible, in a Point so dark, and foreign to the Transactions of our Nature: And tho' we cannot speak positively clear as to the Point of Fact, and Manner of Generation, yet we know, that it could not possibly be instituted, according to the Laws established for the Propagation of the human Species, in this fallen State of Nature.

IT is true; we have no Revelation, in this Point, to guide us in the way; no Footsteps,

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in this arduous and difficult Task, to help us on in our Journey; no Analogy in Nature, to which we may refer our Conceptions of Things, to give them greater Light and Probability, yet if we seriously reflect upon the generating Principles of Man, and consider the Causes and Effects of Procreation, in this fallen State of Things, we shall readily perceive that they cannot be the same, that were the established Order of Nature, during *Adam's* primitive State of Perfection. From whence I infer,

P R O P. I.

T H A T the Command given to *Adam*. To be fruitful; to multiply, and to replenish the Earth, was spoken to him during the Period, he was under his primitive State of Perfection; and had Relation to the Principles of Generation, corresponding with that supernatural State; wherein *Adam*, in Conjunction with *Eve*, was to produce Natures as immortal and unchangeable as themselves.

By the Principles of our sensitive Nature, we are so tied down to the Laws, Maxims, and Objects we daily converse with, in this fallen State of Nature; that we think it repugnant to Reason, that any Thing relating to ourselves, should ever have been, not only more perfect, but above or beyond our present Conceptions of Things: But these grovelling, low Thoughts are the Foibles of our Nature,
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and argue a Mind so shackled to the present instituted State of Things, and the Ideas familiar to our Senses, that it will be almost impossible to emancipate the Souls of such Men, from their Chains, or elevate their Minds to a more free and generous Way of Thinking.

If we reflect ever so little upon the primitive Institution of Things, it will clearly appear, that Nature must have had a quite different Face and Look before the Fall, to what she was reduced to after that fatal Event took Place: And I am extremely surprized, that any Mortal can be so stupid, as to suppose the Course of Generation, as now the established Order of Nature, was ever originally designed by Almighty God, to be the Institution of Generation, according to the fixt State of Things; because then, as well as now (according to the established Laws of Man's Nature) there must have been Concupiscence; there must have been Lust, in procreating the Species, which is contrary to the Word of God.

THIS appears clear, from the Structure and Mechanism of the generative Organs; their Motions and Contacts with each other, in both the Sexes: For this inordinate Passion of Lust, or Inclination of our Nature, is derived from the libidinous Nerves and Muscles, that, in every venereal Action necessarily attach the Sensation of Lust to the Body, the Idea of Concupiscence to the Mind: And if our Nature is the same since the Fall, it was before that fatal Period; and the Manner of

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Procreation not different, I then should not question but pronounce, that *Adam* would necessarily have been subject to Lust and Concupiscence, in that primitive State of Perfection; even as we are now in this fallen State of Nature : And consequently, that his Progeny had been subject to Change, Mortality, and Corruption, however their spiritual State of Subsistence had been provided for hereafter : For they must have been born little Children : They must, in Process of Time, have risen to Age, made a Progress in Arts and Sciences, and been subject to Decay and Death : For the first Stages must necessarily have introduced the Second ; and these again the subsequent Changes, till, at last, Death finished the Catastrophe. This, I think, is agreeable to the Nature of Things ; for whatever is young must grow old, and whatever Changes, must naturally return to Corruption : And for this Reason, the ancient Fathers raised *Adam* to the highest Perfections their Thoughts could conceive of any Creature, and they looked upon his Prerogatives as exceeding great, which were inconsistent with the Troubles of attending little Children : And from hence I conclude, that the Modus of Generation, as now the established Law of our Nature, was inconsistent with the Sum of Happiness, possessed by our first Parents in Paradise, before the Fall. But nothing so clearly proves, that we should have had a different constituted Nature, from the present, as the following Proposition.

P R O P.

P R O P. II.

THAT our Saviour, in instituting the Necessity of the new Birth, plainly condemns the old one, as unclean and polluted, which demonstrates that the present carnal Method of Generation was not the original Institution, allotted for us, in our primitive State of Nature.

Now, in Support of this Proposition, our Saviour himself assures us, *That except a Man be born again of Water, and of the Spirit, he cannot enter into the Kingdom of God*: Which plainly demonstrates that the old Birth, or the first Birth, in this fallen Course of Nature is unclean: But the old Birth, by no Means, could be unclean, unless the Conception had been tainted; nor could the Conception itself, at all, have been tainted, unless the generative Organs, in both *Adam* and *Eve*, serving the Purposes of Generation, had been polluted. Now the generative Organs never could have been faulty, if our first Parents had not been influenced by some irregular Appetites; but there could not have been any irregular Appetites, in either *Adam* or *Eve*, had they kept clear of the forbidden Fruit, and not transgressed the Command of God.

It was this fatal Fruit, that first awakened the Passions of Lust and Concupiscence in the

John iii. 5.

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Breasts of these two Delinquents : The eating of this fatal Fruit excited libidinous Motions in the Flesh, lustful Conceptions in the Soul, which ever after became inseparable to the Mind, upon the Procreation of our Species : And lastly, this bitter Fruit was the Root, that brought upon all the human Species Woe and Misery in Life, and a Separation of Soul and Body in Death, all the necessary Consequences that flowed from this corrupted Fountain : For why are we said to be carnal ? Why do we feel this natural Law of our Members, warring against the Law of the Spirit, but that we are begotten in the Concupiscence of the Flesh ? And why are we said to be sold under Sin ; but because we are procreated, conceived, and brought forth in Iniquity. So that *Adam*, that was created immortal in his Nature, did, by this one presumptuous Act subject himself to Pain, Misery, and Death, as will be more clearly made out, when we come to speak of the Causes of the Fall.

AND hence arises the Reason, why our Saviour declares those already guilty of Adultery, that presume to covet or lust after a Woman, by indulging these carnal Motions in the Heart : Because, to have any of these irregular, fleshly Motions, was contrary to the Rectitude of *Adam's* primitive State of Nature, contrary to the everlasting Law of God, and the Purity of the divine Nature ; and contrary to the incorruptible Nature we shall have in the Resurrection to eternal Life, which will be

be void of all these Attachments to the Flesh.

AND tho' what we have said, does not prove the Modus of Generation as instituted in that primitive State of Nature, yet it clearly demonstrates, that it was to be different from what it is in this fallen State of Things: And that Procreation in this fallen State was owing to an Offence committed against the Laws of Generation; in that primitive Institution of our Nature (as will more clearly appear in the second Book, where we speak of the various Circumstances of the Fall) or else whence could our Saviour take Occasion, to lay such Stress upon the Necessity of the new Birth, as its evident he does, in his Conference with *Nicodemus*, upon this necessary doctrinal Part of the Christian Institution. From whence I infer,

P R O P. III.

THAT it is reasonable to believe; that, in that primitive State of Perfection, the Individuals of the human Nature would have been produced into Life, without the least Motion of Lust, Change of Thought, or Force of Pain, in either the Admission, Conception, or Exclusion of the Birth, in case our first Parents had not transgressed the Law of their Nature.

^c John iii. 3, 4, 5, 6.

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THESE must have been the necessary Consequences of the first Birth, in case *Adam* and *Eve*, had steddily pursued the Law of their first Estate : For without all Question, the primitive Order of Generation, would have been infinitely more spiritual : In this Particular, the Spirit would have been the leading Principle, in fashioning the Man : We should have been begotten by the Spirit ; and not only conceived without Sin, but fashioned in Righteousness, and brought forth according to the eternal Reason of Things. For as the ever blessed Virgin, our second *Eve*, both conceived and brought forth *Christ* the Saviour of the World, without the least Change of Thought, Pain, Fracture of Membrane, or Effusion of Blood, the necessary Concommitants of all other Women, in this fallen State of Nature ; so it is reasonable to believe, that our first Mother *Eve*, and all her succeeding female Progeny, would have been assisted by the Spirit of God, and enjoyed the same Privilege, both in the Admission, Conception, and Exclusion of the Birth, in case the Transgression and Fall had not taken Place.

BUT now the Flesh is the principal Agent, and we are more governed by our Lusts, Passions, and fleshly Motions, than our spiritual Natures : And therefore, there is a Necessity of the new Birth, to spiritualize our Affections and cleanse our sensitive Nature, from that original Corruption, we derived, in the old Birth from *Adam* ; *Because that which is born*
of

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of Flesh is Flesh, and consequently must necessarily be subject to Corruption: For *St. Paul* assures us, ^d *That Flesh and Blood cannot inherit the Kingdom of God, neither can Corruption put on Incorruption*, but by the Intervention of the Spirit in our new Birth, which proves to us the Earnest of our Immortality in the Life to come.

AND hence it follows; that if they were to be born of the Spirit, then they must necessarily have been begotten of the Spirit: And, by the Effects of this Generation they must have produced Individuals as immortal as themselves: How this Production of *Adam's* Progeny was to be effectuated, I must confess, exceeds our very Nature to conceive; but of this we are certain, that, from the very Perfections of our primitive Nature, the Thing must necessarily have been as I have stated it.

FROM the preceding Arguments and Reasonings upon this perplexed Subject, I draw this necessary Conclusion: That such a Way of producing the human Species, as is now the established Law of our Nature, is absolutely against the Principles of Immortality: For the Pain and Misery of Child-Birth was a Curse, and part of *Eve's* Punishment, for first presuming to attempt the fatal Experiment: This Punishment commenced from the Birth of the first Child; so that if this was the primitive Institution of Nature, then

^d *Cor. i. 15. 59.*

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God must either have suspended the Laws of Nature, in every Birth, or the Parts of Generation, must have been of a different Structure, Figure, and Make, from what they are at present, or the Descendents of *Adam* could never have been immortal, as we may evidently gather from the Text, they were.

BESIDES, there is the same Reason now for his being an old Man, if he continues to live, that there is for his Coming into the World a Child or Infant : Nor can there be any one Period of his Life, but, that there is the same Reason for it, that there is for any other ; that is, they are all equally founded upon the Reason and Fitness of Things : And these successive Variations in Life, must necessarily appear inconsistent with the Principles of Immortality, as these Principles, in whatever subject they inhere, must be steady, fixed, and unchangeable : For so *Adam* was at first created ; he started up, from under the Hands of his Maker, in his full Bloom, Strength, and Vigour : And as he never was an Infant or Child, so there was the same Reason, that he never should grow old. It is not Time, as many heedless People think, that makes us grow old : Time is only an Attribute, or Mode of Existence, that indicates the Changes we suffer in Nature during Life : It is the Alteration of our Principles within us, that makes us appear soft and plump in Infancy and Youth, and haggard and weathered in that decrepid State of Life we call

call old Age : But as both *Adam* and *Eve* were to go through none of these Changes, if they had not fallen ; so it is certain, they could be subject to none of those Effects, that are necessarily connected with those Changes of Infancy, Youth, old Age, and Death.

THUS we have gone through the several Subjects that relate to the Excellency, Glory, and Immortality of Man, in his primitive State of Creation : And if we attentively reflect upon the Dignity of this Master-Piece of the Creation ; we shall readily perceive, that he was the true, lively, and express Image of the invisible God : For the Spirit of Man was a lively Mirror of the divine Love, Patience, and Goodness : His Understanding represented the divine Wisdom of the Creator : The Steadiness of Man's Will, the Unchangeableness of God's eternal Justice, the Immortality of the Soul, the eternal Subistence of this ancient of Days : And lastly, the Dominion given him over the Earth, upon his first Creation, was a perfect Emblem of that Almighty and Sovereign Power, that God reserves to himself, and exercises over all created Nature : And thus it appears, that Man symbolized with the eternal Fountain of Truth, in all the Perfections of his Nature, and wanted nothing to compleat his Happiness, while he continued in that primitive State of Glory, and his Actions squared, both with the eternal Reason ; and the moral, and divine Fitness of Things.

S E C T. VI.

Of Adam's Translation, or his final State of Bliss and Glory, in Case he had persevered in his Obedience ; and preserved himself steady to the moral Rectitude of his primitive State of Nature.

THE very Nature of positive Laws, as we shall see anon, plainly point out, that higher Degrees of Glory did await *Adam*, in case he had stood steady in the Glory of his primitive Creation, and not yielded to the Importunities and Snares of *Eve* and the Serpent : And there is a Point, not a little agitated by divers of the primitive Fathers, reducible to the following Question, *viz.* Whether was *Adam* constantly to continue here in Paradise, or he was after a probationary Course of Time, to be translated to those Regions of higher Bliss and Immortality. Now, upon a full View of the Point in Question, there is no doubt to be made, but that after he had given a sufficient Trial of his Obedience, he was to have been translated, and advanced into a Scene of Glory, surprizingly great, above what he enjoyed in this terrestrial Paradise : For our Saviour came into the World to restore to us whatsoever we lost in *Adam* through the Fall : To make up that Obedience to God, that was lost in our first Parents, through a Breach of the Law of Nature : To kindle again in our
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Hearts that Love and Benevolence we owed to all Mankind, as they were equally Partakers of the same human Nature with ourselves: And to recover us again to that Sobriety and Temperance of Body; that Chastity and Purity in Soul and Spirit, we had in Paradise, and which we cannot of ourselves arrive at, by Reason of the Depravity of our Nature in this fallen State of Things: It is therefore our universal Obedience to the Laws of God and Nature, that must elevate our Being, and render us likest to the immortal God himself, who, in Nothing, is so much distinguished, as in doing Good to Mankind.

FOR, as Man, in the first Creation, had the Spirit of God breathed into him, so, if he had continued in a sinless State, and lived obedient to the Law of Paradise, enjoined him by his Lord and Maker, he would then have been entituled to those blessed Mansions of Bliss and Immortality, in the same Manner, that we his fallen Offspring are, since the Redemption, in case we believe in *Christ*, and perform all other Duties enjoined us, consistent with an active Faith.

NOW, as *Adam* was endowed with all the high Prerogatives of God and Nature, and such, as intituled him to a Perseverance in Life; so, without Boundaries fixed, and a positive Law given, to ascertain those Limits, there could be no Tempter; and without a Temptation no Victory, or Virtue; and consequently, a Man, under such Circumstances, could

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could not properly be entitled to any Reward : For the proper Gifts of Rewards, in all States and Conditions of Life, must necessarily arise from the Strength of our Virtues to obtain the Prize : And the Reason why God has ordained such an exceeding Weight of Glory, for all those, that by the Assistance of his holy Spirit, strive to overcome the Vanities of the World, the Lusts of the Flesh, and the Pride or Ambition of Life, is, because these three Branches of our Duty, are so difficult to subdue and overcome : And though God had set *Adam* at the Head of the Creation ; yet, without all Question, if he had conquered the Serpent, a more exceeding Weight of Glory had been reserved for him, as a Reward of his Victory.

FOR wherever there is a positive Law, there some superadded Good necessarily follows, as a Reward of our Obedience : And thus Obedience to the positive Laws of Government, is rewarded with the Protection of Life, Liberty, and Estate, which invaluable Blessings could not so well be secured, in a State of corrupt Nature, where the Strong would ever be liable to oppress the Weak : But granting, that all Individuals of the human Nature could live up to the Laws of their Nature, yet this would only be living up to the Reason of Things in our Nature, as Beasts live in theirs, which, in both Cases is to follow the Instincts of Nature ; and for which neither

neither the Laws of God or Man allot any Reward.

CHRIST, therefore, came to purchase for us, what we lost in *Adam*; but we lost Life and Immortality in *Adam*; therefore *Christ* came to restore to us those two great Attributes of our primitive Being: Indeed all Mankind are infinitely better; and upon a surer Footing now, they are in *Christ*, than they should have been, had they stood in *Adam*; because, it is reasonable to believe, that those that had fallen, had absolutely perished without Hope, as the transgressing Angels did: And those that had been saved, had been saved by the universal Principles of Love and Obedience to the Laws of God and Nature.

SATAN, I think, on all Hands, is acknowledged to have been once an Angel of Light, and the eldest Son of Heaven, before he fell from the Luster of his Glory: And without all Question, the final Cause of Man's Creation, as we observed above, was to supply the Place of those fallen Legions, that took Part with this fallen Cherubin, in his Revolt and Overthrow.

IF this then was so, *Adam* must, as the World came to be replenished with his Offspring, have been translated, otherwise, in a Series of Ages, there would not have been Room in the Compass of this Globe, for the Sojournment of his Progeny: From whence I infer,

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P R O P. I.

THAT it is reasonable to think, that *Adam*, after he had finished his probationary State of Obedience, to the Law enjoined him by God in Paradise, would have been translated up to those super-celestial Regions of Bliss and Immortality, as a Reward of his having overcome *Satan*, the Enemy of God, of Angels, and of Man.

THIS probationary State, I conceive, depended upon the Obedience of our first Parents to the Law of God enjoined them in Paradise : And their Advancement to eternal Glory was to be a Consequence of this Obedience : All intellectual Natures created free, as Men and Angels were, must necessarily be under a State of Probation or Trial : And this is most rational, if these Beings expect any Enjoyments superior to that State, in which they were created.

BUT if Obedience to God's Injunction, was to entitle them to Privileges, infinitely superior to these they could justly expect to enjoy, according to the Law of their Nature ; then it follows, that Disobedience must necessarily fling them down, infinitely beneath that State of Nature they enjoyed upon their primitive Creation. Now Revelation assures us, that the fallen Angels are called Apostates, not because they transgressed the Laws of their Nature, but because they went into a formal Opposition and Rebellion against God ; defied their

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their Maker, sided with that fallen Arch-Angel *Satan*, and attempted to dethrone the most High; for which envious, bold, and nefarious Act, they are reserved *in the Blackness of Darknefs for ever.*

BUT not so Man: For though a Transgression of the Law, enjoined by God, is without all Question, a most heinous Offence or Sin; and therefore punishable according to its Demerits, yet can never *Adam's* Crime be construed into an Overt-Act of Treason and Apostacy against the Almighty Sovereign of all Things. However, there is no Question to be made, but that God (had *Adam* continued in perfect Obedience to his Will) would have taken both him and whole Colonies of those primitive Saints to himself, after sufficient Probation or Trial: This State of Probation perhaps might have been a Thousand Years; after which he and his Progeny were to be translated above the Empyreum, there to enjoy the Presence of God to all Eternity.

AND I look upon *Enoch's* Translation as a Demonstration to the Antediluvians, that another World, not this, was to be from the Beginning, the Reward of Faith in God; of Virtue; and of that Righteousness that flowed from Obedience to his Will: For this Translation was not only a Type of our Saviour's Ascension, but also typified the Glory that *Adam* should have been advanced to, in case he had never fallen.

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THE same we may say of *Elijah* the Prophet, who was taken up to Heaven in a flaming fiery Chariot: This Transaction typified to the *Jews*, that those blissful Abodes (besides their Reward in this Life) were the glorious Habitation prepared for those that were obedient to the Laws of God: And is not the Resurrection and Ascension of our Saviour a sufficient Security to all the World, of that Glory that shall be revealed? To what End were these Facts recorded, but to give us Assurance and Hope, and to animate our Souls to continue, steadfast and immoveable in our Duty, under all the Miseries and Calamities, that can happen in Life; in full Assurance, that the acceptable Time will come, when we also shall be raised from the Dead, thither ascend, and for ever live with *Christ* in the Glory of God the Father?

BUT divers of the Infidels of this licentious Age impeach this Article of the Resurrection, and insolently demand of us a Resolution of that complicated Question, put to *St. Paul* by the Infidels of his Time. — **How, say they, are the Dead raised up? — And with what Bodies shall they come to Judgment?* To the first Part of this Question I answer, that they shall be raised again by the Power of God, in the same Manner they were created: For it will be as easy for God to re-create the same Bodies, from the same recollected Dust,

* 1 Cor. xv. 35.

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as it was, for him, at first to form *Adam's* Body out of the Dust of the Ground, and animate that Body with Soul and Spirit.

THE Medium of this Resurrection will be the quickening Spirit; for *Christ* was made a quickening Spirit, as appears from the express Words of Revelation, not only that he might, by its powerful Influence, quicken his own Body, but also give Life to the Bodies of all Mankind: For although there is an entire Separation betwixt Soul and Body, upon the extinction of Life, or in that Change of the Man, we call Death; yet the quickening Spirit ^f *poured out by God upon all Flesh*, never forsakes the Body after its first Accession to it.

THIS Spirit, by the wonderful Power of God, is united to the Flesh immediately after Conception, rests with the Body during Life; and never leaves the Atoms of our corporeal Nature (though blown to all the Corners of the Earth) till the Morning of the general Resurrection. This Spirit is that immortal Principle of our Nature, that is laid in the Grave with the Body; that is to hear the Voice of the Arch-Angel sounding the last Trump; that is to unite the Soul again with the Body; and, that is, to stand the Shock of that impartial and tremendous Doom, that *Christ*, our righteous Judge, will pronounce upon all Mankind at that dreadful Day.

^f Joel ii. 28.

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As to the second Part of the Question, *viz.* With what Bodies shall we come out of the Graves, and arise to Judgment: I answer, that the Good and Virtuous shall arise with the same Bodies they should have derived from *Adam*, in case he had never fallen; which will be the same refulgent Bodies, with that, which *Christ* assumed upon his Transfiguration; the same glorious Bodies with that he now enjoys, at the right Hand of the Throne of God: For he has promised, that these vile Bodies of ours shall be changed like unto his glorious Body; and this Identity of Change plainly supposes an Identity of Nature: And for this Reason, he put on the same Lineaments and Robes of Glory, upon his Transfiguration, that adorned *Adam* upon his first Creation. And this glorious Parade of the Transfiguration, doubtless, was intended by our Saviour, to show to the Apostles both what they should have been in case *Adam* had never fallen; and what they were to be hereafter, in case they should lift themselves under his Banner, and continue his faithful Servants to their Lives end.

To conclude: This Advancement of *Adam* and his Progeny up to the super-celestial Heavens, most probably would have been after the Expiration of a thousand Years, and without a Change: Because *Adam*, as Son of the Earth, could not be more perfect: His bodily Organs or corporeal Nature was compleat in every Part, his Soul the Breath of God, and his Spirit

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Spirit a Ray of Light, proceeding from the eternal Fountain of Truth: His Body, Soul, and Spirit, therefore could admit of no higher Perfection, and consequently not subject to any Change: But tho' the human Nature was to be steddied and permanent, yet those exalted Scenes, in the Regions of Bliss and Immortality, must certainly have created a most transcendent Joy, to the new received Inhabitants: And we have great Reason to believe, that as soon as the Number of Places, vacated by the fallen Angels, had been fully completed; that then the Consummation of all Things would have taken Place; and this World have been reduced to the same State it was in, before the Creation, took Effect. And thus I have given the best Account I was able of *Natura instituta*, or the original Institution of our Nature. I should now proceed to treat of *Natura destituta*, or how *Adam* lost the immortal Spirit of Life, and thereby defaced his Nature, but that I reserve this Subject, for the Materials of the second Book.

THE END OF THE FIRST BOOK.

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